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THE RATIONALIST

A Weekly

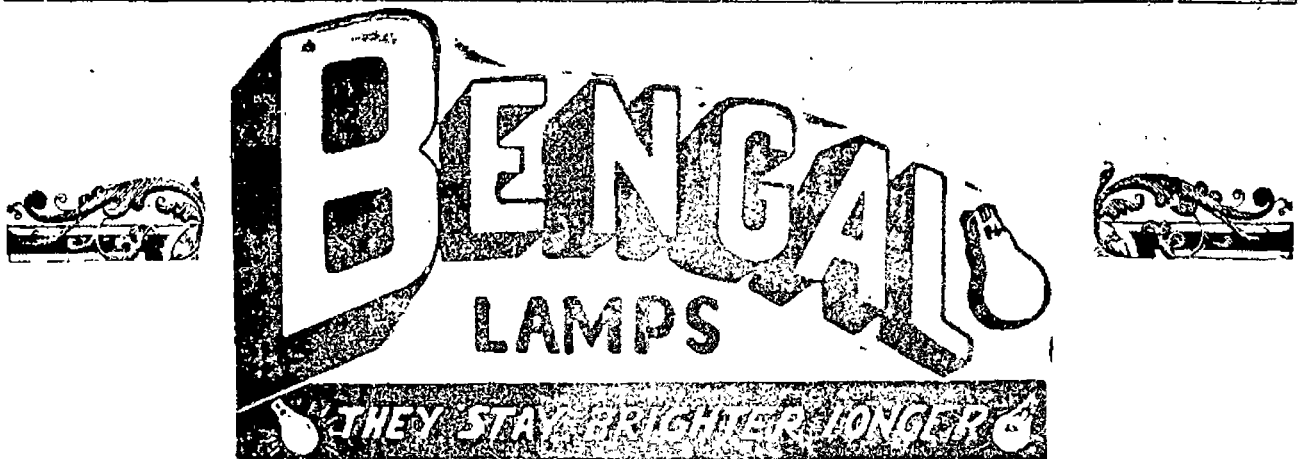
for the intelligent man, devoted to a rationalistic survey
of all matters of Public interest, in the economic,
commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15-00

HOW HE ROSE

"I know of one who became a person of large doings because on a day he wore, by accident, the wrong pair of trousers. They sorted very ill with his upper gear; consequently, that day, instead of trotting all about the office as usual, he remained assiduous at his desk with the incongruent pantaloons well hidden! He summoned to him all those from whom he required information, even asking the head of the firm, by telephone, to step in when he next went by! He discovered, by the end of the day, that he had dispatched more business than he usually did in a week; he wasted no time in genial to-and-fro; he strongly impressed valuable customers by not rising from his chair. He remained bashfully until all his colleagues had gone home, and so happened to catch an important long-distance call! He specialized in staying at his desk thereafter. By sitting still he rose to the top of the tree! It was the sheer hazard of a wrong pair of trousers!"

HIS WILL

"The solicitor I was working for was summoned to the bedside of an octogenarian who had only a few days to live and wanted to make his will; I went along as a witness.

"To my son Jim, in fatherly love," the old man began, "I bequeath £3,000. To my son John the same, and to my daughter Mary, ditto. And to each of my eight grandchildren, £300...."

The solicitor interrupted. "Just a moment, Mr. Roberts," he said. "Your estate isn't worth more than £1,000—how do you suppose these beneficiaries are going to get the money?"

Mr. Roberts reared up indignantly on his bed: "Get it?" he shouted. "Let 'em work for it, like I had to!"

EVEN SCIENCE

Is there a form of existence after death?

Dr. Werner von Braun says: "In our modern world many people seem to feel that science has somehow made such 'religious ideas' as immortality untimely or old-fashioned.

"But I think science has a real surprise for the skeptics. Science, for instance, tells us that nothing in nature, not even the tiniest particle, can disappear without a trace. Think about that for a moment. Once you do, your thoughts about life will never be the same.

"Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation!

"Now, if God applies this fundamental principle to the most minute and insignificant parts of his universe, doesn't it make sense to assume that he applies it also to the masterpiece of his creation—the human soul?

"I think it does.

"And everything science has taught me strengthens my belief in the continuity of our spiritual existence after death. Nothing disappears without a trace!"

ಯಜುರಸಾಕರ್ಮ ೦-೨೫.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦-೨೫.

ಭಗವದಾರಾಧನೆ ೦-೪೦.

ವಿಶ್ವಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜವಿನ್ಯಾಸಂ

ದಿವ್ಯಗ್ರಂಥಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1-25.

Life of Saint Anantarya,
in English and Hindi. 1-00.

IRANIAN TAKES TO YOGA

"I am no stranger to India. My connexion with India goes back to some 46 years, when I first landed on its hospitable shores as a young student. My recent visit to India was the sixth in the series, to be exact."

I came here to attend the 26th Oriental Congress and then stayed on to perfect Yoga. Yoga came to me at the age of 65. My new-found love for Yoga is only two years old. Is it not strange? Kismet, Karma, well, everything comes to us at the right time, as a Rishikesh Swami remarked to me.

I don't like talking about myself, much less to beat my own trumpet.

But friends think that my story has a moral, and suggest that I place my experience before others so that they may profit by my "folly".

And so now, here is the story of one born and brought up in Muslim Iran, taking to Yoga after a life of luxury and pleasure!

In this mile-a-minute or rather 'mile-a-second' life all the day long, I was recklessly chasing ephemeral, material gains—administering several offices, attending meetings, conferences, even conspiracies! After such an exhausting day, I used to spend my evenings drinking, gambling and indulging in other excesses.

The inevitable outcome of such a life was an ailing body, wounded feelings, wavering mind, broken heart and depressed soul!

In search of the remedy, I went from city to city, country to country, continent to continent—Asia, Africa, America and Europe—during the past 30 years. At last, when all scientific treatments failed, providence granted me the long-desired remedy. It was an extremely simple way, with no medication, no injection, no surgical operation. It was the Yoga way of life!

And now, as to how I came to Yoga. The last serious and intensive check-up I had was at the Presbyterian Hospital of New York, about two years ago. All the excruciating pains had come back to me, notwithstanding so many years of elaborate and exhaustive treatments.

I was advised to be hospitalised for further examination and operation. I was put on the waiting list and counselled to nominate my next of kin, in case I passed away under the operation!

Per chance, I heard of two Indian gurus, one giving lessons on Yoga and the other demonstrating Yoga's asanas.

I decided to attend the Yoga class. In the class, I put aside the broad medical belt, especially made to order, and tried, with much caution, slightly to bend sideways, watching the reaction. I was satisfied with this meagre experiment and went home full of hope and glee.

There were only two asana sessions per week. I attended the next one. As I had to leave New York soon, I asked the instructor to give me a private briefing for future practice, when he would be no more available to me. He was kind enough to comply with this request. I had the privilege of attending his class only four times.

Now I get up at 3-30 A.M. and begin my day with asanas. Curiously enough, these asanas which I regularly performed everyday, are diagonally opposed to the explicit injunctions of the orthopaedists and other medical experts, contortions, twisting, turning, bending, standing on shoulders, on the head, legs high up are all contrary to experts' advice.

The Yogic treatment has cured me of my ailments to the amazement of top experts. I feel 20 years younger, healthier, happier and freed from self-implicated tortures. I

(Continued on page 6.)

The Rationalist

"THE EXPANDING UNIVERSE"

Dr. J. V. Narlikar.

"The branch of astronomy dealing with the universe as a whole is known as cosmology.

What was the universe like in the past? What will become of it in the future? Is it finite or infinite?

Questions such as these have long been discussed by philosophers. It is only recently that cosmology acquired the status of a science.

The first important step in this direction was taken in the late twenties when Hubble discovered the phenomenon of universal red-shift. Hubble's observations of a large number of distant galaxies showed the remarkable result that light from these galaxies undergoes an increase in wave-length in reaching us.

This would mean that the visible part of the spectrum of light is shifted towards the red end. Hence the name red-shift.

This red-shift was interpreted as a Doppler effect—an interpretation now generally accepted by most astronomers. The Doppler effect in sound is familiar to us in everyday life. For example, the whistle of an approaching railway engine appears to have a lower pitch.

This Doppler effect when applied to light waves tells us that light from a receding source is red-shifted while that from an approaching source is blue-shifted.

When so interpreted, Hubble's observations imply that all the distant galaxies we

observe are receding from us. Hubble also found that the velocity of recession of a galaxy is proportional to its distance from us.

With the help of the 200-inch telescope at Mt. Polomar, astronomers have been able to observe this phenomenon in the case of some very distant galaxies. This encourages the belief that the universe does possess some systematic large-scale structure.

At first sight this appears to take us back to pre-Copernican days—we are at the centre of the universe with everything else moving away from us. A closer examination shows, however, that we are in no privileged position. An observer sitting on any of the other galaxies will observe exactly the same picture as we do. He will find the rest of the galaxies receding from him.

When viewed objectively rather than from our or any other observer's standpoint, the picture is that of a uniformly expanding system. Any point in such a system moves away from the rest. It is for this reason that the term 'Expanding Universe' came into usage.

Hubble's observations presented a challenge to the theoreticians: It was necessary to provide a theory of the expanding universe. At the time of Hubble's discovery, Einstein's general relativity was in the early stages of development. It had emerged triumphantly from its teething troubles to explain—even more successfully than the long established Newton's theory—some of the observational results related to the solar system.

Moreover, it was free from one serious drawback of Newton's theory. In Newton's theory gravitational interaction propagates instantaneously. The special theory of relativity requires, on the other hand, that no interactions travel faster than light.

In cosmology distances of the order of a thousand million light years are involved, and to assume that inter-action propagates instantaneously over such distances is not likely to lead to valid results. For these reasons, general relativity was very popular among the early workers in this field. Since then other theories have been proposed from time to time, but general relativity continues to enjoy wide support in cosmology.

The equations of general relativity in their most general form are very complex. When applied to the universe, they are considerably simplified by the use of the so-called cosmological principle. This principle is based on the observational result I mentioned earlier, that is, the universe presents the same large scale view to observers on all galaxies at any given time.

With the help of the cosmological principle it is possible to solve equations and obtain several different models. Some of these models are associated with the names of Einstein, De Sitter, Eddington, Lemaitre and others who advocated them.

Most of these models ascribe a singular origin to the universe. A finite time ago universe was created in an explosion from a primeval atom: what we see today are the different bits flying about.

For this reason these theories are grouped under the same headline, 'big-bang theories.' The time that has elapsed since the big-bang can be calculated in most of these theories. This is sometimes called the 'age' of the universe. It lies between five to ten thousand million years.

This is a very large figure by our everyday standards. It is not so large, however, when compared with the ages of the galaxies. Various astrophysical estimates put the age of our own galaxy at between ten and fifteen

thousand million years. Galaxies older than ours are also believed to exist.

Clearly, we cannot expect the universe to be younger than some of its parts. We therefore expect either these age calculations to be wrong or the cosmological theory to be wrong. Further work on stellar evolution is likely to give a definite answer to this in the next few years.

Some astronomers have taken the view that the existence of a singular region in the theory is itself unsatisfactory. At the singular point all concepts of physics break down; indeed, the space-time itself does not exist. To avoid such a catastrophe they have tried to modify the theory in various ways. I shall describe one of these attempts that has attracted considerable popular support. This is the 'steady state theory' of Bondi, Gold and Hoyle.

The steady state theory takes the cosmological principle a stage further by requiring that the universe not only looks the same from all galaxies but it also looks the same at all times. In other words, it is unchanging. Hence the name 'steady state'.

The steady state universe is infinite in age—it has no beginning and no end. There is no 'age difficulty' of the type I mentioned in connection with the big-bang theories. Moreover, there is no singularity present anywhere at any time.

Aesthetically pleasing though it is, the steady state theory has to meet several criticisms. The first question one can ask is whether the concept of steady state is compatible with that of expansion. We observe galaxies moving away from us. In due course we will be left in an empty region.

The steady state theory requires to see the same number of galaxies around us. This is possible only if new galaxies appear in place of those that got away. It is therefore necessary for new matter to appear in space continually.

(To be continued.)

(Continued from page 3.)

am now trying to lead a life based on the Vedic Yamas and Niyamas. I am a tectotaller, a lacto-vegetarian, a Brahmacharin.

I do not want to decry the modern scientific methods or to deny the advances in scientific knowledge. But science, I submit, is not by itself the answer. To build a sound body, a clear mind, may I say a sane civilisation freed from the trammels of bitterness and prejudices, cruelty and hate, a civilisation imbued with love and compassion, purity and integrity, service and sacrifice—we have to go deeper than the mind, deep into the heart of hearts, into the realm of the spirit.

I have learnt with great satisfaction that the Government of India has instituted a committee to inquire into the medical claims of Yoga. But I wonder whether a mere medical man is competent to report on Yoga. Only a Yogic doctor can do it. Only a diamond can cut diamond, as the saying goes. The uninformed world will certainly be interested in the findings of this committee.

Yoga is not the monopoly of India; nor are the Yogis to be found only in India. Yoga is a way of life, the way God wishes us to live. True, this way was revealed by divine grace to the Indian saints and sages of yore. But everyone, of whatever creed, colour and clime can set his faith and hope upon it!

An Iranian.
(Truth, Calcutta.)

HEALING BY BOOKS



Mystery, detective and crime novels, long advanced to serious literature, thanks to such prominent readers as former Chancellor Konrad Adenauer, have now been deemed worthy of being considered a part of special

therapy to accelerate the hospital healing process. The pleasant "goose flesh" tends to make the reader forget his dismal surroundings and his pain.

Whereas many doctors considered boredom to be especially beneficial several decades ago, the opinion prevails today that patients who do not read tend to be depressive. But the anti-reading group is just as large as the number of adherents of sick-bed bibliotherapy. At a recent medical convention in Giessen, doctors, psychotherapists and hospital librarians met to discuss the pros and cons of this method.

How much can and does the patient want to read? Complaints on the noise in large hospitals are common. Pocket radios are turned on all day long, many patients are extremely communicative, doors bang, dishes rattle, doctors, nurses, cleaning women and stretcher bearers continue to disturb the patient's often longed-for rest. The day begins in many hospitals at 5 A.M. During the long day, more than 90 per cent of the patients express a desire to read. Most men prefer mysteries and adventure stories; the women, love and fortune stories.

Trash literature and magazines create special difficulties. According to the regulations of hospitals belonging to the International Library Association, hospital librarians are to "refuse distribution of trash literature, even when it is requested". West German therapists maintain that the patient likes this reading material and that it therefore has a healing effect. The convalescent is often not able to cope with serious literature. It has been noted that educated patients who come to the hospital armed with good books "they had meant to read for a long time", soon begin to "read murder and manslaughter mysteries underneath the covers".

West German News.

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Abani Bora, M.A.”

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"THE EXPANDING UNIVERSE"

Dr. J. V. Narlikar.

(Continued from last issue)

This idea of continuous creation is taken by many to contradict the law of conservation of matter and energy. This, again is not correct.

First, the rate of creation necessary for expansion is extremely small by terrestrial standard. One hydrogen atom is created per litre every million million years. This rate of creation is beyond detection by any laboratory experiment possible today.

Therefore, as far as experimental physics goes, this does not affect the law of conservation of matter and energy. Secondly, it is possible to give a mathematical formulation of continuous creation, within the framework of general relativity. In this formulation, matter is created out of a field. When the energy of this field is included in the law of conservation of matter and energy there is no contradiction.

I said in the beginning that cosmology has acquired the status of a science. This means that cosmological theories can make productions which can be tested by observations. The remarkable progress of optical and radio astronomy and the use of balloons and satellites to obtain data on cosmic and gamma rays has made several tests possible.

Because of the rivalry between the big-bang and steady state theories, many tests are designed to compare the predictions of these theories with observations. I shall mention briefly one such test which caused considerable excitement about a couple of years ago.

This test consists of counting radio sources in the universe. Radio sources are galaxies which emit very strong radio

waves. Not all galaxies are radio sources; only one in a million has this property. This makes the task of counting radio sources much simpler than the task of counting galaxies in general; there are estimated to be about ten thousand million galaxies in the universe.

Now, as we look farther into space we also look farther into the past, for light or radio waves take time in reaching us. Thus, when we observe a galaxy a thousand million light years away, we see it as it was a thousand million years ago.

Counting of radio sources out to great distances will therefore yield information about the past history of the universe.

If we find that the universe in the past was no different from what it is today, this agrees with the prediction of the steady state theory. In the survey undertaken by the Cambridge astronomers, it appeared that the number density of radio sources in the past was higher than what it is today. The conclusion was drawn that this contradicts the steady theory.

Caution is needed, however, in an argument of this nature. As radio sources are rare objects, one must be certain that a fairly large volume of space has been examined. It is therefore necessary to know the distances of radio sources. And it is here that radio astronomy is worse off than optical astronomy.

In the latter a measurement of red-shift yields reliable measure of distance. No way has yet been found of measuring the red-shift of radio source. Its distance can only be estimated from its apparent power. The farther it is, the less powerful will it appear. This method is likely to cause confusion between a nearby weak source and a distant strong source.

Since recently work is being done on optically identifying some of the radio

sources and then using the red-shift to measure the distance.

It appears from this work that the distances assumed a couple of years ago were over estimated. We must wait for some more data before drawing any definite conclusion.

I will conclude by mentioning two interesting questions of a theoretical nature that may turn out to have a direct bearing on the theories of the universe.

It is possible to measure the rotation of the earth about its axis by means of a Foucault pendulum. It is also possible to measure its rotation relative to the background of distant galaxies. The two methods give the same result. That this is not a coincidence but requires an explanation, was the view put forward by the philosopher Mach in the last century.

Einstein had a hope that this explanation would be found in general relativity. This hope has not been realised yet. But it is believed that the explanation must lie in cosmology.

The second question is that of the arrow of time. All known physical laws are time-

symmetric, yet for us in everyday life, time goes one way. What is the cause of this asymmetry? Is it in any way linked with the observed expansion of the universe? Some recent work shows that even a link might indeed exist.

These two questions among many others suggest that we cannot just dismiss the receding far away galaxies as not being our concern. They may turn out to have important bearing on our local existence! This is what makes cosmology so fascinating!

So each new scientist explodes the previous one, and claims to propound a new "truth." He, in turn, is exploded by another "scientist" a few years later! This is "scientific progress!" Dr. Narlikar's father, Professor Narlikar, is mathematician at Benares University. He could evaluate the progress of modern scientists as compared with the ancient. Young Narlikar may explode Einstein. But he cannot explode Bhaskaracharya.

Editor.

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The Rationalist

HINDU SUPERIORITY

ANTIQUITY

(Continued.)

After fully discussing the claims of the ancient nations of the world to high antiquity, Count Bjornstjerna says: "No nation on earth can vie with the Hindus in respect of the antiquity of their civilization and the antiquity of their religion."¹

Dr. Stiles, President of Yale College in America, formed such an enthusiastic expectation from the amazing antiquity of the Hindu writings that he actually wrote to Sir W. Jones to request him to search among the Hindus for the Adamic books.²

Mr. Halbed exclaims with sacred reverence, after treating of the four yugas of the Hindus: "To such antiquity, the Mosaic creation is but as yesterday; and to such ages, the life of Methuselah is no more than a span!"

In concluding his remarks on the antiquity of Hindu astronomy, Count Bjornstjerna says, "But if it be true that the Hindu more than 3,000 years before Christ, according to Bailly's calculation, had attained so high a degree of astronomical and geometrical learning, how centuries earlier must the commencement of their culture have been, since the human mind advances only step by step in the path of science!"³

Pliny states that from the days of Bacchus to Alexander of Macedon, 154 kings reigned

over India, whose reigns extended over 6,451 years.

Abul-Fazal, in his translation of the Raja Tarangini, quotes the names of the kings who appear in these annals, and whose successive reigns are said to have occupied 4,109 years 11 months and 9 days. Prof. Heeran says: "From Dionysius (an Indian king) to Sandracottus (Chandragupta) the space of 5,042 years is said to have elapsed. Megasthenes says 6,042 years passed between Spatembas and Sandracottus."⁴

Prof. Max Duncker³ says "that Spatembas," which is perhaps another name of Dionysius, "began his reign in 6717 years B.C." "The era of Yudhisthira indeed," he again asserts, "is said to have preceded that of Vikramaditya by the space of 3,044 years, and to have commenced about 3,100 years B.C."³

Count Bjornstjerna says: "Megasthenes, the envoy of Alexander to Kandragupse (Chandraguptha) king of the Gangarides, discovered chronological tables at Polybhotta, the residence of their king, which contain a series of no less than 151 kings, with all their names from Dionysius to Kandragupso, and specifying the duration of the reign of every one of those kings, together amounting to 6,451 years, which would place the reign of Dionysius nearly 1,000 B.C., and consequently 1,600 years before the oldest king found on the Egyptian tables of Manetho (via, the head of the Tinite Thebaine dynasty), who reigned 5,167 years B.C., and 2,000 years before Soufi, the founder of the Gizeh Pyramid."⁴

According to the Puranas, the race of the Brihadrathas had ruled over Magadha before

1. Theogony of the Hindus, p. 50.
2. Ward's Mythology, Vol. I, p. 144.
3. Theogony of the Hindus, p. 37.

1. Historical Researches, Vol. II, p. 218.
2. History of Antiquity, Vol. IV, p. 74.
3. History of Antiquity, Vol. IV, p. 219.
4. Theogony of the Hindus, p. 45.

Prodyotas (who reigned about 2,100 A.C. according to Sir W. Jones), from Somapi to Ripunjaya¹ for a thousand years. And before the first Brihadrathas, Sahadeva, Jara-sandha are said to have reigned over Magadha."²

The fact that dynasties and not individuals were units of calculation, is in itself a proof of the great antiquity of the ancient Hindu Empire.

Count Bjornstjerna, after discussing the antiquity of Hindu astronomy says: "Besides the proof adduced of the great antiquity of the civilization of the Hindus, there are others perhaps still stronger, namely, their gigantic temples hewn out of lofty rocks, with the most incredible labour, at Elephanta, at Ellora and several other places which, with regard to the vastness of the undertaking, may be compared with the pyramids, and in an architectural respect even surpass them."³

Captain Troyer says: "I cannot refuse credence to this fact, namely, that great States, highly advanced in civilization, existed at least three thousand years before our era. It is beyond that limit that I look for Rama, the hero of the Ramayana"⁴

According to the Mahabharata, Ayodhya prospered for 1,500 years, after which one of its kings, of the dynasty of Sagaras, founded Kanauj. The foundation of the city of Delhi (Indraprastha) is as old as the fabulous age (Pober, Vol I. p. 263),

at which time it was already celebrated for its splendour (Vol. I. p. 606). Renell¹ states that Kanauj was founded more than a thousand years before Christ.

But apart from these views of European writers—who, as Professor Wilson says, "in order to avoid being thought credulous run into the opposite vice of incredulity," and would never concede anything for which there is not a demonstrable proof, especially as the history of Ancient India is a history of ages so remote as to hopelessly put out of joint their early conceived and limited notions of chronology and antiquity—there is an important piece of evidence in favour of the great antiquity of Indian civilisation. Says Count Bjornstjerna; "The Bactrian document, called Dabistan² (found in Kashmir and brought to Europe by Sir W. Jones), gives an entire register of kings, namely, of the Mahabadarnes, whose first link reigned in Bactria, 5,600 years before Alexander's expedition to India, and consequently several hundred years before the time given by the Alexandrine text for the appearance of the first man upon the earth."

That those Bactrian kings were Hindus is now universally admitted.³ Thus according to Dabistan, India enjoyed splendid civilization 6000 B.C. or nearly 8000 years before the Victorian age.

(To be continued.)

1. Max Duncker's History of Antiquity, Vol. I. p. 76.
2. Max Duncker's History of Antiquity, Vol. IV, p. 77.

3. Theogony of the Hindus, p. 38.

4. Asiatic Journal, 1841. Professor Heeren says: "We do not perhaps assume too much when we venture to place the origin of Ayodhya from 1,500 to 2000 B.C."—Hist. Researches, Vol II, p. 227.

1. Memoirs, p. 54, (2nd edition)
2. Theogony of the Hindus, p. 132.
3. See Mill's History of India, Vol. II, pp. 237, 238.

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WORLD POPULATION

The population of the world is growing by 63 million every year, or an average annual rate of 2.1 per cent, the highest rate yet recorded, according to the United Nations Demographic Year Book 1963. The population of the world in the middle of 1962 was 3,135 millions approximately. The growth rate is the difference between the birth rate and the death rate.

While the growth rate for the world as a whole was 2.1 per cent, the fastest growing region in the world was Middle America including the Caribbeans where since 1958 the population has been growing at an annual rate of 2.9 per cent.

India's growth rate of 2.3 is the same as that of Asia as a whole or of South Central Asia. Of the other countries in South Central Asia, Afghanistan has a growth rate of 3.1. Bhutan 1.9. Ceylon 2.7 and Pakistan 2.6.

At least 20 per cent of the inhabitants of the world live in mainland China. While no correct official estimate of mainland China's population is available, semi-official estimates place the number at 670 to 680 millions in 1958.

There are 1,12,86,455 Hindus living in 21 countries and territories outside India, according to the Year Book. Of these, the largest number 1,00,01,474 live in Pakistan.

The number of Hindus in some of these countries and territories are: Mauritius 3,32,897; Mozambique 4,751; Northern Rhodesia 5,490; Nyasaland 3,010; Seychelles 176; South Africa 5,11,165; Southern Rhodesia 3,310; Tanganyika 34,752; Uganda 51,033; Canada 11,611; Jamaica 1,181; Trinidad and Tobago 1,90,403; British Guiana 1,87,432; Fiji 1,37,232; Aden 4,786; Thailand 3,483; and New Zealand 1,597.

The Year Book also lists 853 persons in these countries as Parsis while another 15,723 in Iran are listed as Zoroastrians.

Bombay is the fifth largest city in the world, with a population of 44,2,165, according to the Year Book. Tokyo continues to be the largest city with a population of 86,13,000. The second largest is New York with a population of 77,81,984, with Shanghai and Moscow coming third and fourth respectively with populations of 69,00,000 and 63,17,000.

These figures refer only to populations within the administrative boundaries of each city.

If the population of urban conglomerations, namely population of the city with that of suburban urban areas is considered, the picture changes somewhat.

Bombay slips into the 11th place amongst urban conglomerations, with Calcutta taking the tenth place. New York becomes first with 14,114 millions.

Hungary has the largest suicide rate in the world, per population of 1,00,000. Hungary's suicide rate is 24.9.

If territories and dependencies are also taken into account, West Berlin with a rate of 39.5 has the highest rate.

ಯಜುರುಪಾಕರ್ಮ	೦-೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦-೨೫.
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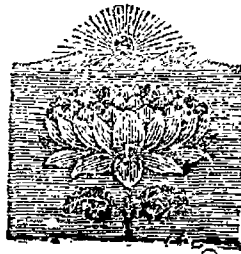
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REACHING OTHER PLANETS



Some of the world's top scientists believe it won't be long before man is in touch with intelligent beings on other planets.

Astronomers are using larger and more sensitive radio telescopes to listen to the heavens, hoping to tune in to possible radio signals from other beings on other planets.

The initial aim of these astro-radio projects—one is Project Ozma at the National Radio Astronomy Observatory in West Virginia—is to determine whether any signals show a pattern of figures which can be construed as a message.

But if man does contact other beings in space it will be distant communication and not close quarter contact. To communicate by radio is conceivable. But it is highly unlikely we shall ever meet strangers from space on this earth or elsewhere, regardless of whatever adventures we may launch into the universe.

Communication between earth and other planets presupposes not only that there are space people but also that they have some things in common with earthlings to talk about!

Is there life on other planets? As early as the 16th century, Italian philosopher Giordano Bruno writes: "There are innumerable suns and innumerable earths circling around their suns just as our seven planets circle round the sun. Living things dwell on these worlds."

For this reasoning Bruno was burned at the stake as an heretic. But after some 400 years of scientific research we are sure his conclusions were sound.

Carbon, hydrogen, nitrogen, oxygen and all of the other elements are the same wherever you find them, and so are the organic compounds composed of them.

All life on this planet and wherever it may occur in the universe is related.

Our bodies are forever capturing particles released by local living things, and particles which constantly bombard us from space—the cosmic rays.

Given the proper location, the proper astronomical conditions, and sufficient time (a billion years will do, and the universe is estimated to be at least ten billion years old), life is almost certain to develop.

Whenever and wherever life develops, it ought to be about the same as some of the myriad forms we know on earth, because the laws of biology, chemistry and physics hold throughout the universe.

How many likely places are there in the universe as we now know it where life might exist? The number of suns similar to our own and visible to the naked eye is something like five or six thousand. These are the stars we see on a clear night.

The telescope reveals billions more and each star pours forth the radiant energy for life to whatever planetary companions it has.

Aware of these facts, scientists have made the large observatory in the mountains near Arecibo, a coastal city in Puerto Rico, the largest working aerial. Twenty-four hours a day it is alert to possible messages beamed at us from billions of stars—some of them 100 light years, that is, 587,856,000,000,000 miles away.

One of these days or nights in the not too distant future scientists believe they will receive the first signal from space.

What the shape and size of the senders of the messages will be is anyone's guess. But scientists like Dr. Hermann Muller, U.S. geneticist and Nobel Prize winner for studies in heredity, think they will very

likely surpass us in intelligence and accomplishments.

Don't expect them to speak English or even any of earth's many tongues. But if they are bright as scientists think, then no matter what they speak, their figures ought to be the same as ours, although the degree and development will vary with their advancement and their needs.

Over endless centuries and long before recorded history man—at least one man—began to count by abstracting from things about him. The number one was invented. There was one sun by day, one moon by night. He was one whole creature.

The existence of a common number system would mean that we have a kind of ready-made universal language. Life intelligent enough to send or receive radio signals would have no trouble to recognising, 1, 2, 3 sent out in respective cycles of beeps: beep—beep, beep—beep, beep, beep.

Some scientists think life on other worlds has been trying to contact us for years. Marconi, the radio pioneer claimed to have heard all kinds of radio signals before any transmitters had been made on earth.

So did Yugoslav electrical engineer Nikola Tesla in 1900. He had received messages, all in ordered sequence, but he could not decode them.

For years scientists have tried to operate on a suitable wave-length. Now they have taken a chance on the 1420 megacycle line because it appears the most popular one of all world and cosmic wavelengths.

All they can do is to sit and listen!

S. K. P. SHOWS UP T. T. K.

How Belgium unearthed unaccounted money and utilised it in solving her housing problem was narrated by Mr. S. K. Patil, Railways Minister, in Bombay recently.

Inaugurating a seminar on "Traffic development of Bombay," organised by the B.E.S.T. committee, Mr. Patil, at the outset made it clear that he was not against raids on private houses for seizing unaccounted money. However, he said, the problem was tackled in a different way by Belgium.

A Finance Minister of Belgium who was faced with the problem of unaccounted money and acute housing shortage hit upon a novel idea and came with proposal to his country's Parliament. The proposal assured the Belgians that if they invested their unaccounted money in housing in three years they would not be taxed and no action would be taken against them. It worked well and there was no problem of housing in that country now!

Mr. Patil was told this by the successor of the Belgium Finance Minister, who passed through Delhi recently. Therefore, "You may take it is from the horse's mouth," the Minister said amidst laughter.

Why not he whisper it to Krishnamachari? Or is Krishnamachari deaf? Every man in power uses it as the ex-Bustar ruler used his sword. He went to jail; but these men are immune!

Ed.

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ಶ್ರೀ ವಿಘ್ನೇಶ್ವರ

—❖❖❖—

ಮೈಸೂರಿರುವ ನ್ಯಾಯಾಲಯ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲಿನ ವಿದ್ಯಾರ್ಥಿನಿಯರು ಕಳೆದ ಸೋಮವಾರ ವಿನಾಯಕ ಮಂಗಳಾರ್ತಿ ಸಮಾರಂಭವನ್ನು ಹೈಸ್ಕೂಲಿನ ಸ್ಥಾಪಕರಾದ, ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಷ್ಠರವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನೆರವೇರಿಸಿದರು. ವಿದ್ಯಾರ್ಥಿನಿಯರೊಂದಿಗೂ ಸ್ವಾರ್ಥನಿ ಮತ್ತು ಸಂಗೀತ ಕಾರ್ಯಕ್ರಮವು ನೆರವೇರಿತು. ಅಧ್ಯಕ್ಷಭಾಷಣ ಮಾಡುತ್ತಾ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಷ್ಠರವರು ನಮ್ಮ ಜನಾಂಗದ ಸಂಸ್ಕೃತಿಯು ಆತ್ಮಂತಪುರಾತನವೆಂದೂ, ಎಷ್ಟು ಪುರಾತನವೆಂದು ಹೇಳುವುದು ಅಸಾಧ್ಯವೆಂದೂ ತಿಳಿಸಿದರು. "ಆದಿಯಿಂದಲೂ ಶೈವ ಸಂಪ್ರದಾಯದಲ್ಲಿ ಧರ್ಮಕಾರ್ಯವು ನಿರ್ವಿಘ್ನವಾಗಿ ನಡೆಯಲು ವಿಘ್ನೇಶ್ವರನನ್ನು ಪೂಜಿಸುವುದು ಕರ್ತವ್ಯವಾಗಿದ್ದಿತು. ವಿದ್ಯಾರ್ಥಿನಿಯರು ಸಾಂಗವಾಗಿ ನಡೆಯಲು ವಿಘ್ನೇಶ್ವರನನ್ನೂ ಸರಸ್ವತಿಯನ್ನೂ ಪೂಜಿಸುತ್ತಾರೆ. ಶ್ರೀವೈಷ್ಣವರು "ಯಸ್ಯ ದ್ವೀಪದವಕ್ರಾದ್ಯಾಃ ಪಾರಿವಾಹಾಃ ಪರಶ್ಚತಂ | ವಿಘ್ನಂ ನಿಘ್ನಂತಿ ಸತತಂ | ವಿಷ್ವಕ್ಸೇನಂ ತಮಾಶ್ರಯ ||" ಎಂಬುದಾಗಿ ವಿಷ್ವಕ್ಸೇನಾರಾಧನವನ್ನು ಮಾಡುತ್ತಾರೆ. ಗಣಪತಿ ವಿಗ್ರಹವು ಅಮರಿಕದ ಮೆಕ್ಸಿಕೊ, ಬ್ರೆಸಿಲ್ ದೇಶಗಳಲ್ಲಿಯೂ ಕಂಡು ಬರುವುದರಿಂದ ಈ ಪೂಜೆಯು ಅಲ್ಲೂ ಪ್ರಚಾರವಾಗಿತ್ತೆಂದು ಉಹಿಸಬೇಕು.

ವಿಘ್ನೇಶ್ವರನ ಉತ್ಪತ್ತಿಯು ಕೆಲವು ಪುರಾಣೋಕ್ತವಾಗಿರುವುದು, ಪಾರ್ವತಿಯು ಶೃಂಗಾರಗೃಹದಲ್ಲಿ ದೇಹಾಲಂಕಾರ ಮಾಡಿಕೊಳ್ಳುತ್ತಿದ್ದಾಗ ಸಂತಾನವಿಲ್ಲವೆಂಬ ಯೋಚನೆ ಬರಲು, ಕೂಡಲೆ ಮಾನಸಪುತ್ರನಾಗಿ ಗಣೇಶನು ಉದ್ಭವಿಸಿದನೆಂದೂ, ಪಾರ್ವತಿಯು ಅವನನ್ನು ಬಾಗಿಲಲ್ಲಿ ಕೂರಿಸಿ ಯಾರನ್ನೂ ಒಳಗೆ ಬಿಡಬೇಡವೆಂದು ಹೇಳಿದಳೆಂದೂ, ನಂತರ ಈಶ್ವರನು ಅವಸರವಾಗಿ ಪಾರ್ವತಿಯನ್ನು ನೋಡಲು ಬಂದನೆಂದೂ, ವಿಘ್ನೇಶ್ವರನು ಪಡೆಯಲು ಈಶ್ವರನು ಕೋಪದಿಂದ ಅವನ ಶಿರಚ್ಛೇದ ಮಾಡಿದನೆಂದೂ, ಪಾರ್ವತಿಯು ಈ ಗಲಭೆಯನ್ನು ನೋಡಿ ರೋದಿಸಲು ಶಿವನು ಬೇರೆತಲೆಯನ್ನು ತರಲು ಪ್ರಮಥರನ್ನು ಕಳಿಸಿದನೆಂದೂ, ಅವರು ದಕ್ಷಿಣದಕಡೆ ಕಾಲು ನೀಡಿ ಮಲಗಿದ್ದ ಆನೆಯ ತಲೆಯನ್ನು ಕಂಡರೆಂದೂ, ಈಶ್ವರನು ಅದನ್ನೇ ವಿಘ್ನೇಶ್ವರನ ಮುಂಡಕ್ಕೆ ಕೈರಿಸಿ ಪ್ರಾಣವನ್ನು ಬರಿಸಿ ವಿಘ್ನನಾಯಕನಾಗಿ ಪೂಜಾರ್ಹನಾಗುವಂತೆ ಆಶೀರ್ವದಿಸಿದನೆಂಬುದಾಗಿ,

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ಪರಮೇಷ್ಠಿ ಗಣೈರ್ಯುಕ್ತಃ ಸಾಕ್ಷಾದ್ಭುದ್ರ ಇವಾಪರಃ ||
ತಂದೃಷ್ಟ್ವಾ ಪರಮಂ ರೂಪಂ ಕುಮಾರಸ್ಯ ಮಹಾತ್ಮನಃ |
ಉಮಾಃನಿಮಿಷನೇತ್ರಾಭ್ಯಾಂ ತಮಸಶ್ಚ ತ ಭಾಮಿನೀ ||

ತತಶ್ಚ ಶಾಪ ತಂದೇವೋ ಗಣೇಶಂ ಪರಮೇಶ್ವರಃ |

ಕುಮಾರ ಗಜವತ್ಪ್ರತ್ಯಕ್ಷಂ ಪ್ರಲಂಬಜಲರಸ್ತಥಾ ||

ಭವಿಸ್ಯತಿ ತಥಾ ಸರ್ವೈರುಪವೀತಗತಿರ್ಭುವಂ |

ಏವಂ ಶಶಾಪ ತಂ ದೇವಸ್ತೇವೈಕೋಪಸಮಸ್ತತಃ ||

ಧುನ್ವತ ಶರೀರಮುತ್ಥಾಯ ತತೋ ದೇವೋ ರುಷಾನ್ವಿತಃ |

ಯಥಾಯಥಾಸೌ ಸಶರೀರಮಾದ್ಯಂ ಧುನೋತಿ ದೇವಸ್ತುತಿಖಾ

ಪ್ರಪಾಡಃ |

ತಥಾತಥಾಚಾಂಗರುಹಾಚ್ಚಕಾಸ ಜಲಂಕ್ಷಿತೌ ಸನ್ಯಸತಂ

ಸ್ತಥಾನ್ಯೇ ||

ವಿನಾಯಕಾನೇಕಮುಖಾಗಜಾಸ್ಯಾ ಸ್ತಮಾಲ

ನೀಲಾಂಜನಸನ್ನಿಕಾಶಾಃ |

ಉತ್ತಸ್ಥಿರುಚ್ಚೈವಿವಿಧಾಸ್ತ್ರಹಸ್ತಾಸ್ತತ ಸ್ತದೇವಾ ನುನಸಾ

ಕುಲೇನ ||

ಆದರೆ, ಪಾರ್ವತಿಯು ಮುಖವನ್ನು ದೃಷ್ಟಿಸಿ ನಂತರ ಸುತ್ತಲೂ ಅಂತರಿಕ್ಷವನ್ನು ನೋಡುತ್ತಾ, "ಪಂಚಭೂತಗಳಲ್ಲಿ ಪೃಥಿವಿಗೆ ಆಕೃತಿ ಇದೆ, ನೀರಿಗೆ ಆಕೃತಿ ಇದೆ, ತೇಜಸ್ಸಿಗೆ ಆಕೃತಿ ಇದೆ, ಗಾಳಿಗೆ ಆಕೃತಿ ಇದೆ, ಆದರೆ ಅಕಾಶಕ್ಕೆ ಮಾತ್ರ ಆಕೃತಿಯು ಇಲ್ಲ, ಏನಾಶ್ಚರ್ಯ!" ಎಂದು ಅಟ್ಟಹಾಸದಿಂದ ನಗಲು, ಕೂಡಲೆ ತೇಜಸ್ವಿಯಾದ ದಿವ್ಯ ಸುಂದರ ಮೂರ್ತಿಯು ಉದ್ಭವಿಸಿ ಎರಡನೆ ಶಂಕರನಂತೆ ಕಣ್ಮಣಿಸಿ ದನೆಂದೂ, ಅದನ್ನು ನೋಡಿ ಪಾರ್ವತಿಯೂ ಚಕಿತಳಾದದ್ದನ್ನು ನೋಡಿ ಈಶ್ವರನು ಕೋಪಗೊಂಡು ಆ ಮೂರ್ತಿಗೆ ಮೂಗು ಉದ್ದವಾಗಲೆಂದೂ, ಹೊಟ್ಟೆಯು ದಪ್ಪನಾಗಲೆಂದೂ, ಮೈಮೇಲೆ ಸರ್ಪಗಳು ಯಜ್ಞೋಪವೀತ ದಂತಾಗಲೆಂದೂ ಶಪಿಸಿ ರೋಷದಿಂದ ಭೈರವನು ಸ್ವಪನ್ನು ಮಾಡಲು, ಅವನ ಮೈಯಿಂದ ಬಿದ್ದ ಸ್ತೋದಬಿಂದುಗಳು ಒಂದೊಂದೂ ವಿನಾಯಕನೊಪವನ್ನು ತಾಳಿ ಎದ್ದು ನಿಂತವೆಂದೂ, ಆಗ ದೇವತೆಗಳು ದಿಗ್ಭ್ರಾಂತರಾಗಲು ಈಶ್ವರನು

"ಏತೇಚ ಸರ್ವಶ್ಚಪಯಾನ್ತು ಭೃತ್ಯಾ ವಿನಾಯಕಾಃ

ಕ್ರೂರದೃಶಃ ಪ್ರಚಣ್ಡಾಃ |

ಉಚ್ಛ್ರಾಂಸ್ಯದಾನಾದಿ ಏವೈದಧೇಹಾಃ ಕಾರ್ಯೇಷು ಸಿದ್ಧಿಂ

ಪ್ರತಿಪಾದಯಂತಃ ||

ಭವಾಂಶ್ಚ ವೇದೇಷು ತಥಾಮಖೇಷು ಕಾರ್ಯೇಷುಚಾನ್ಯೇಷು

ಮಹಾನುಭಾವಾತ್ |

ಅಗ್ರೇಷು ಪೂಜಾಂಲಭತೇಃ ನೈವಾಚ ವಿನಾಶಯಿಸ್ಯಸ್ಯಥ

ಕಾರ್ಯಸಿದ್ಧಿಂ ||

ಇತ್ತೀಚೆಯುಳ್ಳ: ಪರಮೇಶ್ವರೇಣ ಸುರೈಸ್ಸು ಮಂಕಾಂಜನ
ಕುಂಭಕಂಠೈ: |
ಜಲೈಸ್ಸು ಧಾಸಾವಭಿಷಿಕ್ತ ಗಾತ್ರೊ ರರಾಜ ರಾಜೇಂದ್ರ:
ವಿನಾಯಕಾನಾಂ || ”

“ಇವರೆಲ್ಲರೂ ವಿನಾಯಕರು : ಇವರುಗಳಿಗೆ ನೀನು ರಾಜೇಂದ್ರನಾಗಿ ಎಲ್ಲಾ ಶುಭಕಾರ್ಯಗಳಲ್ಲಿಯೂ ಆಗ್ರಹಜೆಯನ್ನು ಹೊಂದಿ ಸಿದ್ಧಿಯನ್ನುಂಟುಮಾಡು,” ಎಂದು ದೇವಿ ಅಂತರ್ಧಾನನಾದನು. ಎಂದು ಶ್ರೀ ವಾರಾಹ ಪುರಾಣದಲ್ಲಿ ಗಣೇಶೋತ್ಪತ್ತಿಯ ವಿವರಿಸಲ್ಪಟ್ಟಿದೆ. ಹೀಗೆ ಉತ್ಪತ್ತಿಯ ವಿಚಾರದಲ್ಲಿ ಎರಡು ಭಾವನೆಗಳು ಪೂರ್ವದಿಂದ ಬಂದಿರುವುದು ಇದು ಎಷ್ಟು ಅನಾದಿ, ಚಾತುಕ್ರವಾಗಿ ನಿರ್ವಹಿಸಲು ಎಷ್ಟು ಅಸಾಧ್ಯ ಎನ್ನುವದನ್ನು ವ್ಯಕ್ತಪಡಿಸುತ್ತದೆ. ನಿಮ್ಮ ಈದಿನದ ಸಮಾರಂಭದಲ್ಲಿ ನಿಮ್ಮ ಭಕ್ತಿಗೆ ಮೆಟ್ಟಿ ಶ್ರೀ ವಿಘ್ನೇಶ್ವರನು ನನ್ನ ಮೂಲಕ ಈ ಉಪದೇಶವನ್ನು ನಿಮಗೆ ಕಳಿಸಿಕೊಟ್ಟಿದ್ದಾನೆ. ಏನೆಂದರೆ—

“Today’s students spend little time in training the memory. Their teachers scout the old belief that memorizing helps to develop various areas of the mind, and they tend to scorn “learning by rote” as time wasted.

“Undoubtedly, in the past, memorizing was overstressed, often to the detriment of understanding. But should it be dismissed entirely? It may not train the intellect, but it can provide an invaluable supplement to a well-ordered mind and a source of refreshment for the spirit.

“Basil Davenport, an editor who is famous for his ability to recite poetry by the hour, says, “When lying awake at night, when waiting for a train, in times of tedium and loneliness that come in every life, there is nothing like the company of poets.”

“More than one student of success has pointed out that an efficient memory means improved powers of reasoning and judgement, and a more perfect functioning of the mind as a whole. Plato said, “Knowledge is but to remember !”

“Some educators are beginning to wonder if our reaction against memorizing has not been too extreme. Sister Marie Theresa, an educational supervisor of Catholic schools,

says, “I am convinced that memorizing is important and valuable especially in the junior forms. Then the power to memorize is at its peak, and it is amazing how much children can retain.”

“Mrs. Joseph Ballantine, daughter of the late Robert Frost, the poet, recalled recently how her father had helped her memorize favourite passages from great literature by reading them aloud to her each night. She did the same thing for her daughters, and now they are carrying on the tradition with their children ! She believes even three and four-year-olds should be encouraged to memorize poems, rhymes, songs, passages from books. “These things will be with them for life. The great words by great men get into your system, become part of the fabric of your nature. You never forget them.”

“Memory tricks are also important. Dr. James Breasted, the pharmacist who became a world authority on the civilizations of ancient Egypt and the Middle East, taught himself 11 languages by using a three-times-a-day rule ! He carried cards in his pocket, with foreign words written on one side and the translation on the other. Three times a day he would shuffle and study them.

“Use whichever method of memorizing suits you best. The important thing is to put to use those empty moments during the day. Don’t just doodle or day dream. Try illuminating your mind with memorable words and significant thoughts from the great writers of the world.”

ಅಂದರೆ “ಕಂಠಪಾಠದ ಅಭ್ಯಾಸವು ವಿದ್ಯಾಭ್ಯಾಸದಲ್ಲಿ ಬಹಳ ಫಲಕಾರಿಯೆಂದು ಶ್ರೀ ವಿಘ್ನೇಶ್ವರನು ನಿಮಗೆ ಉಪದೇಶಮಾಡುತ್ತಾನೆ.” ಅದನ್ನು ನೀವುಗಳು ಗಮನಿಸಿವರಿಂದು ಭಾವಿಸಿ ನಿಮ್ಮಗಳಿಗೆ ದೇವರು ಎಲ್ಲಾ ವಿಧವಾದ ಮಂಗಳವನ್ನೂ ಮಾಡಲಿ ಎಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.” ವಿಘ್ನೇಶ್ವರನಿಗೆ ಮಂಗಳಾತಿಯಾಗಿ ಪ್ರಸಾದವಿನಿಯೋಗದನಂತರ ರಾಷ್ಟ್ರಗೀತೆಯೊಡನೆ ಸಮಾರಂಭವು ಯಶಸ್ವಿಯಾಗಿ ಮುಕ್ತಾಯಗೊಂಡಿತು.

LIFE AFTER DEATH?

Is there life after death? Eileen J. Garrett, writer and researcher in the field of Parapsychology and Thought-transference, says:

"Some part of us does survive bodily death. I have worked too long and investigated too fully for me not to suspect it.

"It is my belief that there is a continuum of being. Past, present and future all are one. All knowledge is contained within a pool of memory. Every deed is recorded there. If this were not so, there would be no purpose to our lives here.

"We move through this continuum as through a school, progressing from class to class. The universe we know is only one of many. There may be other states of being barely conceived of in this life.

"Souls pass on, out of the earth's magnetic field, so to speak, and into other fields of other universes.

"How do we know"? Each step is part of a long journey; the end of which is not in sight. In a school, there are many steps to graduation. With us, it is the long way to perfection.

"As a sensitive being, I have been permitted to look into these worlds. They are of a magnificent richness, beautiful in structure, beautiful in nature, scintillating in their colour. They are hardly the classic Heaven or Hell.

"There is no examiner, no censor, no great scorer. One faces only one's self there—a much more difficult confrontation.

"I myself have approached death many times. Each time I have done so with a feeling of excitement and exhilaration. It is a moment to be anticipated, and it is my prayer that I will remember every detail of what happens between my last breath here and my first breath there.

"And I know that, in the beyond I have glimpsed, I will enter a Universe where serenity reigns and where service to one's fellow man is the law!"

1000, 5000, 10000.

Mr. Krishnāmachari pointed out that demonetisation of notes of higher denomination would be ineffective because the trend in recent years had been towards conversion of higher denomination notes to lower denominations.

Giving figures in support of this the Finance Minister said that out of the total amount of Rs. 2,500 crores in circulation, 40 per cent was in the denomination of 100 rupees and above, and 46 per cent in ten-rupee notes. Among the higher denominations, the 1000-rupee notes accounted for Rs. 50 crores, 5000 rupee notes accounted for Rs. 15 crores and 10,000-rupee notes for Rs. 10 crores.

According to him, there would be no point in demonetising unless they demonetised ten-rupee notes which they had no idea of doing.

The Finance Minister said that the total issue of high denomination notes increased from Rs. 71 crores at the end of March 1956 to Rs. 95 crores at the end of March 1962. But there was a sudden drop of as much as Rs. 26 crores in the high denomination notes by the end of March 1963. This sharp fall was accompanied by a sharp increase of Rs. 90 crores in ten-rupee notes and Rs. 67 crores in hundred-rupee notes. In 1962-63, the Emergency generated fears of possible monetary reform and a further shift in favour of ten-rupee notes did not seem unlikely. He reiterated that Government would use all means at its disposal to bring out unaccounted money.

* * *

He will bring out unaccounted money and spend it unaccountably! God forgive him!

Ed.

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Recently I chanced to go over the first two vols. of "Shringara Prakasha" of Bhojaraja containing 14 Prakashas for quotations from Bhartrihari's "Vakya-padeeya" which we are editing for the University of Poona. When will we get the remaining 22 Prakashas in print? Will you let us know the progress of the work? I think this is published for the first time.

Yours truly,
V. P. Limaye.

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THEY DESTROY CIVILIZATION



Like the hordes of Genghis Khan the armies of little white insects ravage and destroy wherever they go.

Tired of conquests in southern latitudes they are moving north. They can—and will—eat you out of house and home given half a chance.

In case you haven't already guessed, they are termites. Don't bother to bolt door, they'll eat it down, locks as well if they must.

Their numbers are almost as numerous as the raindrops in the ocean. With a blind allegiance to their queen, these tiny terrors—less than half-an-inch long—will work, fight, die to perpetuate their kind.

Termites have a voracious appetite. Worldwide, they cause damage worth over Rs. 265 crores a year!

They can withstand great extremes of heat and cold. Ships bringing in food from warmer lands “disembark” termites at the northern ports. Dockers from ports as apart as Liverpool, London, Rotterdam, Hamburg and Norvic have crushed them under foot without realising their destructive potential.

In 1949 termites penetrated Papal archives at the Vatican, chewing through valuable centuries-old robes and manuscripts.

Italian scientist found the insects had come from Sicily. They had marched north. After chewing through a school building, a library, and a warehouse, they had riddled a church altar! On the way the termites had stopped off for a snack at the Palace of the Medicis in Florence.

The bill for treating infected buildings and foundations, making other buildings termite-proof, was around Re. 1 crore. Warned in time, authorities in Hamburg

and Lyons spent large sums in proofing buildings against the menace when reports of strange wood-eating white creatures reached them.

Australia has had its share of their voraciousness. In 1954 they ate through the concrete floor of the near-completed Legislative Council Chamber in Darwin, stripped doors and wood panelling!

In South Africa, schoolteachers thought they were seeing things when wooden picture frames vanished over a weekend. Leaving only glass and metal fittings, the termites had stripped the lot!

In Britain a house in Surrey was stripped to find a nest of the insects behind a plaster wall. It was destroyed with insecticide.

The near-distraught owners thought they had solved the problem, until the pests started appearing again. Window sills, door frames and floorboards were removed, and more of the pests destroyed.

Termites distil a powerful acid which eats through lead and iron, causes glass to disintegrate. If they have no available food they will attack your tinned goods. Their bodies make a solvent that softens the metal enabling them to bore through with ease.

(To be continued.)

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ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦-೨೫.
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ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ	
ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
Life of Saint Anantarya, in English and Hindi.	1-00.

HINDU SUPERIORITY

ANTIQUITY

(Continued.)

This alone is sufficient to prove that the ancient Indians were incontestably the earliest civilised nation on earth. Another conclusive proof of their unrivalled antiquity will be found in the fact that all the great nations of the old world derived their civilization from India; that India planted colonies in all parts of the world and that those colonies afterwards became known as Egypt, Greece, Persia, America, etc., and that Scandinavia, China and other countries derived their civilization and their religion from the Hindus. In short, as will be seen hereafter, it was India which supplied the rest of the world with learning, civilization and religion.

The most ancient coinage in the world is that of the Hindus (Aryas), and the modern discoveries of the coins of Ancient India are conclusive proofs of the vast antiquity of Hindu civilization.¹

Mr. Princep says: "At or about 800 B C. the Hindus were already in possession of such a scheme of exchange as recognised the use of fixed and determinated weight of metal, not only as general equivalents and measures of value, but further that the system had already advanced so far as to adopt small and convenient sections of metal into the category of current money."²

But in India everything is astounding to the European. Notwithstanding the destructive ravages of barbarous fanaticism, enough material remains from which we can infer the age of the present earth.

1. The coinage of the Hindus, whatever may be its value and character, is certainly of a very remote antiquity—Elphinstone's India, p. 176.

2. Princep's Essays on Indian Antiquities,

Swami Dayananda Saraswati has treated the subject elaborately in his "Introduction to the Vedas," and also discussed it with the Reverend Scott of Bareilly at Chandapur (vide Arya Darpana for March 1880, pp. 67, 68).

The Sankalpa, which every educated Hindu in India knows well, and which is recited at every ceremony, even at a dip in the sacred Ganges, is the key to unfold the whole mystery that enshrouds the view of the time at which the earth assumed its present form.

ओम् तत्सत् श्रीब्रह्मणो द्वितीयप्रहरार्धे वैवस्वत
मन्वन्तरेऽष्टाविंशतितमे कलियुगे कलिप्रथमचरणे आर्या-
वर्तान्तर्गतैकदेशे अमुकनगरे अमुकसंवत्सरायनर्तुमास-
पक्षदिननक्षत्रमुहूर्तेऽत्रेदं कार्यं कृतं क्रियते वा ।

To understand what follows, it must be remembered that, according to the Hindu theory of Creation, this world is alternately created from and dissolved into its material cause (कारण) after a fixed period. The world exists in one form for a fixed period, and then, for that very period, it exists only in its material cause. The former is called Brahma Dina, and the latter Brahma Ratri.

As the Atharva Veda says, the Brahma Dina is equal to 4,320,000 years.

शतं तेऽयुतं द्वायनाब्दयुगे त्रीणि चत्वारि हरामः ॥
(अथर्व. प्र ८, मनु, मं २१.)

This Brahma Dina is made up of 1,000 Chaturyugas (4 yugas) or Divyayugas, as they are also called. Manu (Adhyaya I) says:

दैविकानां युगानां तु सहस्रपरिसंख्यया ।

ब्राह्ममेकमहर्षेयं तावती रात्रिरेव च ॥

(मनु. अ १. श्लो ७२.)

MAHATMA GANDHI

Address Presented to Mahatma Gandhi by Sri Dattatreya Gorakshana Sabha,
at MYSORE on 5-1-1934.

Mahatmaji,

On the occasion of your second visit to Mysore the Dattatreya Gorakshana Sabha wish to convey to you their most warm welcome. Much water has flown underneath the bridge since your last visit. You have in the interval undergone several experiences of great moment. You were then the 'apostle' of Khaddar in the economic interests of the nation. You come now for the regeneration of the Depressed in the interests of the nation's social well-being.

Some of the great nations of the world, rolling in wealth and power, and able to help your cause with million-dollar cheques, invite you to visit them, but you decline them and come to us, as Krishna came to Kuchela. Our contributions can only be like the proverbial "widow's mite", but we deeply appreciate your condescension.

You are the greatest apostle of Ahimsa or Peace since Buddha. God granting you the ripe old age of your early friend Dadabhoi, the world may see in you another Confucius!

Gokhale's name will probably be remembered in the future for two things; for inventing the expression "Spiritualise Politics," and for discovering you to India. And you have made the world gaze in wonder by spiritualising Politics, almost to the limit, so much so that some may mistake it for effeminacy! To such we may recall the story of Vasishtha, who when King Viswamitra and his armed band plundered his hermitage for the sake of his precious cow Nandini, sat motionless while his unaided spiritual fire quelled the aggressors!

That reminds us of the cause which the Gorakshana Sabha represents, the cause of the lowly and suffering Cows. We hope that some day when your work for the depressed biped classes is over, you will turn to the sacred cause of the dumb and depressed quadrupeds, our second mothers, the Cows. Your own sustenance is, we know, from goats, but Hinduism owes much, and the million homes of India owe much, to Cows.

From the dawn of our civilization Cows have formed a part of our national and domestic economy. So early as the Rigveda, prayers ran,

आगावो अममृत भद्रमक्रत्सीदन्तु । गोष्ठे रणयन्त्वस्मे ॥ प्रजावतीः पुरुरूपा इह । स्युरिन्द्राय पुर्वीरूपसो दुहानाः॥

"Let Cows come to our house and do us good. Let them feed and rest happy in our sheds. Let them beget multi-coloured calves, and yield us copious milk for the sake of Indra." We learn that six wet cows were absolutely necessary for one's social respectability in those times. Sage Atri has written

यस्यैकापि गृहे नास्ति धेनुर्वत्सालुचारीणी । मङ्गलानि कुतस्तस्य कुतस्तस्य तमःक्षयः ॥

"A man in whose house there is not even one milking Cow, what good can he expect, what enlightenment can he achieve?" In the Mahabharata the story of Uttara-Gograhan and Arjun's Gopradakshina indicate the social and religious status of Cows then. Sri Bhagavata is a great epic upon Cows, which one hundred Vergils cannot equal! In the great ethical work Brihat-Parasarya we find

हरन्ति स्पर्शनात्पापं पयसा पोषयन्ति याः । प्रापयन्ति दिवं दत्ताः पूज्या गावः कथंचन ॥

"Cows efface our sins by touch, their milk helps to sustain us, their bestowal in charity procures us Heaven. Who then can deny that they are sacred?"

To the sophisticated among us who might look upon the above as exaggerated sentiment, let us point the authority of the medical classics about the fine food value and medicinal properties of milk and its allied products.

Yogaratanakara, the premier medical work, says of Milk, "Fresh milk is nourishing cures anaemia and jaundice, increases vitality and tone, destroys burning sensations in body and eyes, and also biliousness, purifies blood, and cures emaciation and diseases born of disordered digestive fires. Sugared milk destroys wind in the body. Candied milk corrects disordered humours."

Curds, it is said, give strength, purify the body, increase digestion and destroy wind. Butter-milk is digestive, increases intelligence, and cures piles, intestinal tumours, diarrhoea, enlarged spleen, and sprue. And Clarified Ghee develops retentiveness and intelligence, imparts lustre and strength, eradicates wind, exhaustion and biliousness, and helps voice and digestive fire. Even Cow's urine is laxative, digestive, purifying, and cures phlegm, colic, intestinal tumours, abdominal diseases and constipation. And last, even Cow-dung is a powerful disinfectant and germicide!

The Cow is thus the economist, bread-giver, physician and health-officer of Indian homes, today as in ages past, but their position in our cities and even in our villages is lowlier than ever. Their condition is like that of Kentucky slaves over 120 years ago, and our object in encroaching on your time and attention is that, as the apostle of Ahimsa and Champion of the downtrodden, you may help in their emancipation. To a scion of Gujarat, the home of Cows, we must not say more! They are your blood-brothers! We thank you for according us an opportunity of meeting you, and with prayers for your unbroken health and the success of your mighty endeavours,

President:

we beg to subscribe ourselves

Rana Lakshmana Singhji.

Vice-Presidents:

SRI DATTATREYA GORAKSHANA SABHA,
MYSORE.

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Rajakavibhooshana H. Lingaraj Urs.

Jt. Secretary:

M. Srinivasa Rao, B.A.

D. B. Viswambharayya.

Gandhi Jayanthi Day reminds us that we had the pleasure of receiving a card from him from Yarrowada prison dated 25-1-1939:

"Dear Friend,

I thank you for your letter and Ingersoll's Selected speeches. I hope to read them in due course.

Y.C.P.

Yours Sincerely,

25-1-39.

M. K. Gandhi."

Sjt. G. R. Josyer, M.A. etc.
Mysore, S. India.

(Continued from page 3)

A Chaturyuga or Divyayuga means a period of four yugas. Satyayuga, Treta, Dvapara and Kaliyuga, and consists of 12,000 Divya years—Satyayuga consisting of 4,800, Treta of 3,600, Dvapara of 2,400, and Kaliyuga of 1,200 Divya years. Manu (Chapter 1, Sl. 71) says:

यदेतत् परिसंख्यानमादावेव चतुर्युगम् ।
एतत् द्वादशसाहस्रं देवानां युगमुच्यते ॥७१॥
चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
तस्य तावच्छती सन्ध्या सन्ध्यांश्च तथाविधः ॥
इतरेषु ससन्ध्यांशेषु ससन्ध्यांशेषु च त्रिषु ।
एकापायेन वर्तन्ते सहस्राणि शतानि च ॥

(मनु. अ १. श्लो ७०.)

Now, a Divya year is = to 360 ordinary years. Thus

Satyayuga = $4,800 \times 360 = 1,728,000$ years;
Treta = $3,600 \times 360 = 1,296,000$ „
Dvapara = $2,400 \times 360 = 864,000$ „
Kaliyuga = $1,200 \times 360 = 432,000$ „

A Chaturyuga = $4,320,000$ „

Thus, the Brahma Dina = $4,320,000,000$ years. This is the period for which the world remains in its present form.

Again, the Brahma Dina is divided into 14 Manwantaras and a Manwantara into 71 Chaturyugas. Manu says:—

यत् प्राग्द्वादशसहस्रमुदितं दैनिकं युगम् ।
तदेकसप्ततिगणं मन्वन्तरमिहोच्यते ॥

(मनु अ १ श्लो ७२)

The Surya Siddhanta also says:

युगानां सप्ततिः सैका मन्वन्तरमिहोच्यते ।
कृताब्दसंख्या तस्मान्ते सन्धिप्रोक्तो जलप्लवः ॥
ससन्धयस्ते मनवः कल्पे ज्ञेयाश्चतुर्दश ।
कृतप्रमाणः कल्पादौ सन्धिः पञ्चदशस्मृतः ॥
इत्थं युगसहस्रेण भूतसंहारकारकः ।
कल्पो ब्रह्ममहः प्रोक्तः शर्वरी तस्य तावती ॥
(सूर्यसि. अ १. श्लो १८, १९, २०.)

According to the Sankalpa quoted above, six Manwantaras¹ have passed since the creation of the present Earth, the seventh is passing, and the remaining seven have still to come. Each Chaturyuga = $4,320,000$, as shown before, and $4,320,000 \times 71 = 306,720,000 =$ one Manwantara. Now, six Manwantaras = $1,840,320,000$ have passed, and this present Kaliyuga is the Kaliyuga of the 28th Chaturyuga. Of this Chaturyuga, 5,066 years of the Kaliyuga (the present Samvat being 2022 Vikrama) have passed, and $432,000 - 5,066 = 426,934$ years of the Kaliyuga have yet to pass. Thus, of the seventh Manwantara, $116,340,000$ (27 Chaturyugas $4,320,000 \times 27$) + $3,893,016$ (the period of the 28th Chaturyuga already passed $4,320,000 - 426,934$), total 120533066 years, have passed. The period yet to pass before the day of Dissolution comes is $214,704,000$ (remaining 7 Manwantaras) + $186,186,984$ (of the present [seventh] Manwantara) = $2,333,226,934$ years.

The Europeans, “accustomed as they are,” to use the words of professor Sir M. Williams, “to a limited horizon,” will find this vast antiquity bewildering. Billions surely are incredible to ears accustomed to a scale the highest note of which rises no higher than 6,000 years. But matters are improving, and even these souls will in time come out into a world in which centuries will be replaced by millenniums.

(To be continued).

1. The six Manwantaras already passed are Svayambhuva, Svarochisha, Auttami, Tamas, Raivat and Chakshus. The seventh, Vaivasvata, is passing. And the seven Manwantaras to come are named Savarni, Dakshasavarni, Brahmasavarni, Dharmasavarni, Rudrasavarni, Rauchyasavarni and Indrasavarni.

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Munshi Ram Manohar Lal, Delhi-6."

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್. ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

“ ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ.”

ಜಯಕರ್ನಾಟಕ :

“ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್ನೀ-ಲಾ ಅವರು ಹೇಳಿರುವ “ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ” ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು.”

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“The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.”

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

ಶ್ರೀ

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ಮು|| ರಾ|| ರಾಮ ಬಹದ್ದೂರ್ ಆರ್. ನೆರಸಿಂಹಾಚಾರ್ಯರು.

ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

“I find the book to be a desirable addition to modern Kannada literature.”

ನವಜೀವನ :

“ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಧವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ.”

ಬೆಲೆ ೦-೭೫

“ ಕಾರ್ನಿ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ :

“ಮು|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದು ಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದವೇ ಲೇ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕವೆಂಥದೊಂದು ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು.”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೨ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦



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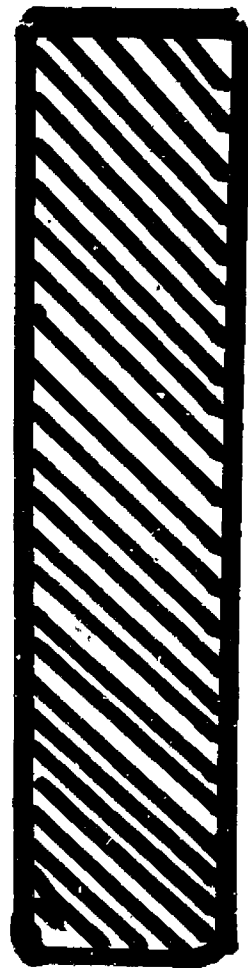
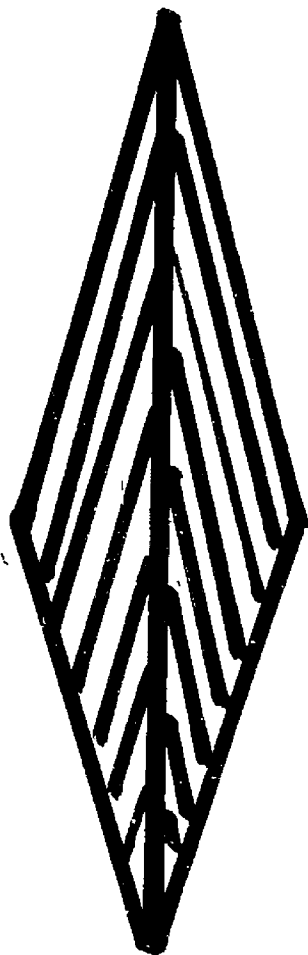
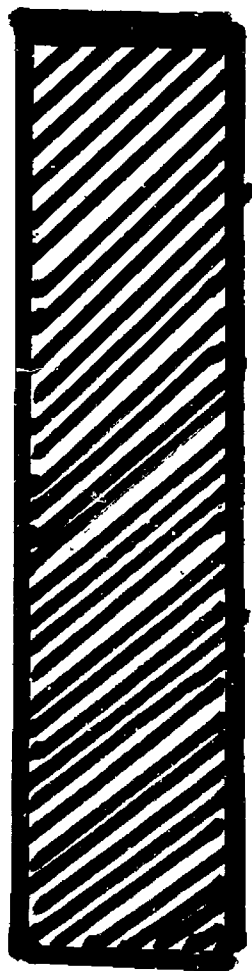
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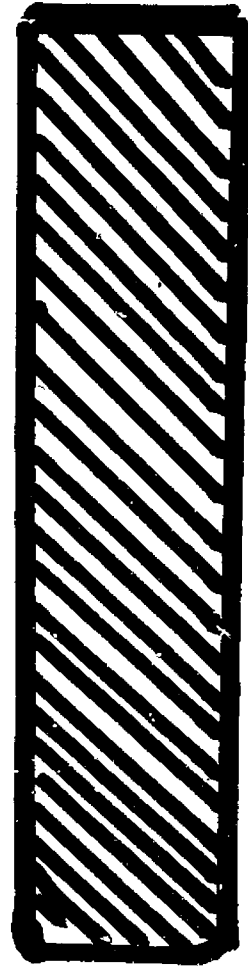
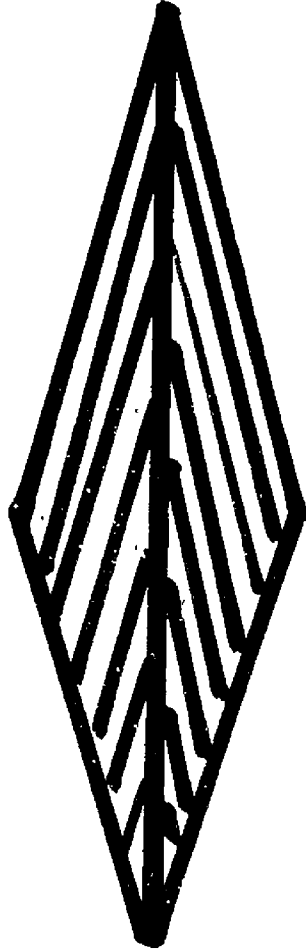
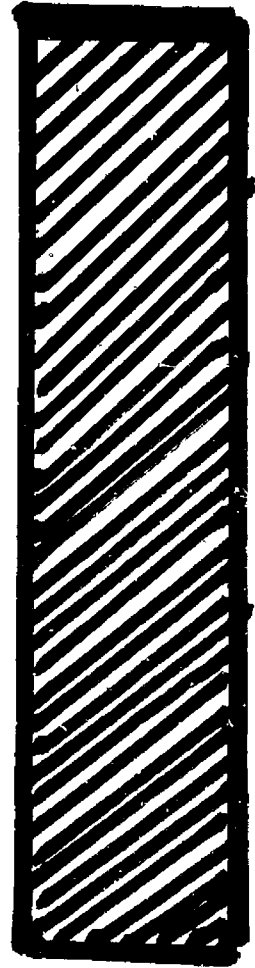
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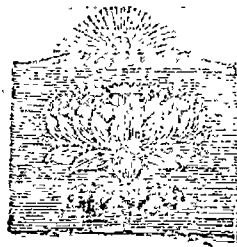
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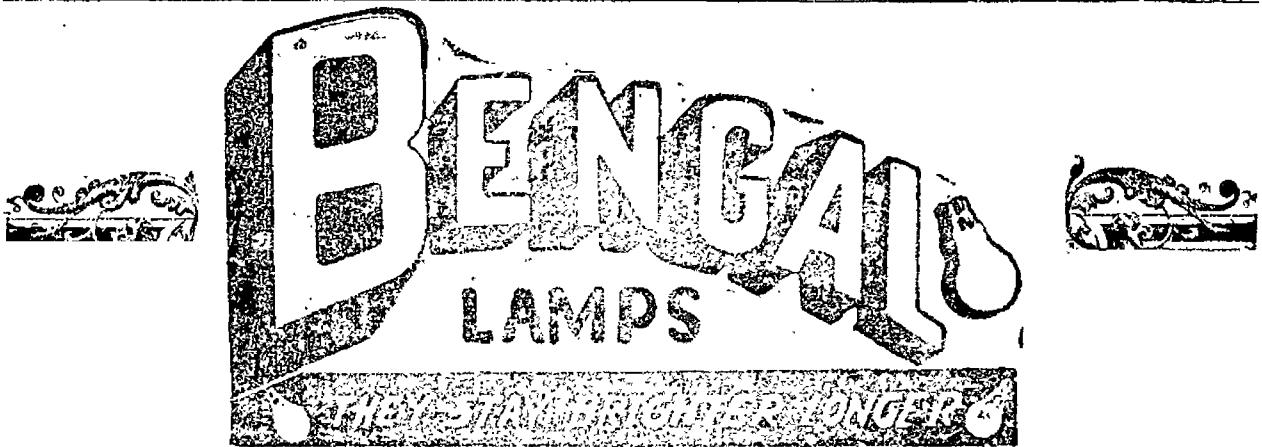
for the intelligent man, devoted to a rationalistic survey
of all matters of Public interest, in the economic,
commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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HAVE PASSED THE ONE MILLION MARK.

SIGCOL VACUUM FLASK.,

BEST HEAT OR COLD PRESERVER OF THE LAND.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.F.S.L.

RS. 15-00

MAHATMA GANDHI IN MYSORE.

ಮಹಾತ್ಮಾ ಗಾಂಧಿ, ಮೈಸೂರಿನಲ್ಲಿ

5-1-1934.

ಮಹಾತ್ಮಾ ಗಾಂಧಿಯವರು ನಂಜನಗೂಡು, ತಗಡೂರು, ಬದನವಾಳು ಈ ಸ್ಥಳಗಳನ್ನು ಸಂದರ್ಶಿಸಿ ಬಂದಮೇಲೆ ಮಧ್ಯಾಹ್ನ ೧ ಘಂಟೆಯ ತನಕ ವಿಶ್ರಾಂತಿಯನ್ನು ತೆಗೆದುಕೊಂಡರು. ಅಮೇರಿಕೆಲವು ಹರಿಜನ ಕೆಲಸಗಾರರೊಡನೆಯೂ ಇತರರೊಡನೆಯೂ ಮಾತುಕತೆಗಳನ್ನಾಡಿದರು. ಕೆಲವು ಹರಿಜನ ತರುಣರೂ ಈವೇಳೆಯಲ್ಲಿ ಹಾಜರಿದ್ದರು. ಮಹಾತ್ಮಾಜಿಯವರು ನೂಲುತ್ತಾ ಕುಳಿತಿದ್ದರು. ಮೊದಲು ಮೈಸೂರಿನ ಮಿ|| ಕೆ. ಶೇಷಾದ್ರಿಯವರು ಕೆಲವು ಪ್ರಶ್ನೆಗಳನ್ನು ಹಾಕಿದರು.

ಮಿ|| ಶೇಷಾದ್ರಿ- ಹರಿಜನರ ಸೇವೆಯನ್ನು ಮಾಡಲು ಸೂಕ್ತವಾದ ವಿಧಾನವಾವುದು ?

ಗಾಂಧಿಯವರು- ಹರಿಜನರಲ್ಲಿ ಬೆರಿಯಿರಿ. ನಿಕಟವಾದ ಸಂಬಂಧವನ್ನಿಟ್ಟುಕೊಳ್ಳಿ. ಆರೋಗ್ಯ ಮತ್ತು ನೈರ್ಮಲ್ಯವನ್ನು ಹರಿಜನರಿಗೆ ಬೋಧಿಸಿ. ಹರಿಜನ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪುಸ್ತಕ ಮೊದಲಾದವುಗಳನ್ನು ಹಂಚಿ ಅವರ ಪ್ರೀತಿ ವಿಶ್ವಾಸಗಳನ್ನು ಸಂಪಾದಿಸಿ. ಮಕ್ಕಳ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಮಾತ್ರವಲ್ಲದೆ ದೊಡ್ಡವರ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೂ ಗಮನಕೊಡಿ. ದನದ ಮಾಂಸವನ್ನು ತಿನ್ನುವುದು, ಸತ್ತ ಪ್ರಾಣಿಗಳನ್ನು ತಿನ್ನುವುದು. ಈ ಕೃತ್ಯಕ್ಕೆ ಕೈ ಹಾಕದಂತೆ ಮಾಡಬೇಕು. ಈ ಅಭ್ಯಾಸವನ್ನು ತಪ್ಪಿಸುವುದು ಕಠಿಣವೇನೋ ಹೌದು. ಆದಾಗ್ಯೂ ಅದನ್ನು ಲೆಕ್ಕಿಸದೆ ಮುಂದೆ ಸಾಗಬೇಕು. ಈ ಕೆಲಸಗಳನ್ನೆಲ್ಲಾ ಮಾಡಬಹುದು.

ಅದರ ವಿಷಯವಾಗಿ ನೀವು ದುಗುಡ ಪಡಬೇಕಾಗಿಲ್ಲ. ಜನರನ್ನೆ ಆ ವಿಷಯದಲ್ಲಿ ಒಪ್ಪುವಂತೆ ಮಾಡಬೇಕು.

ತರುವಾಯ ಮಿ|| ಕೆ. ಶೇಷಾದ್ರಿಯವರೂ ತಗಡೂರು ರಾಮಚಂದ್ರರಾಯರೂ ಮಾದರಿ ತಾಲ್ಲೂಕಿನ ವಿಷಯವನ್ನು ಗಾಂಧಿಯವರಲ್ಲಿ ಅರುಹಿ ಅಲ್ಲಿ ಹರಿಜನರ ಸೇವಾಕಾರ್ಯವು ಆನೇಕವಿದೆ ಎಂದರು.

“ನಾನು ಅದನ್ನೆಲ್ಲಾ ಓದಿಕೊಂಡಿದ್ದೇನೆ” ಎಂದು ಗಾಂಧಿಯವರು ತಿಳಿಸಿದರು.

ಹರಿಜನಸೇವಾಕೆಲಸಗಾರರಿಗೆ ಇನ್ನು ಸಲಹೆಗಳನ್ನು ಕೊಡುತ್ತಾ ಗಾಂಧಿಯವರು ಹೇಳಿದ್ದೇನೆಂದರೆ-

“ನಿಮ್ಮ ಎದುರು ಪಕ್ಷದವರನ್ನು ನೋಯಿಸಕೂಡದು. ಕೆಟ್ಟರೀತಿಯಿಂದ ನೋಡಬಾರದು. ಅವರ ವಿಷಯದಲ್ಲಿ ನಮ್ಮತೆಯಿಂದ ವರ್ತಿಸಿ. ಭಾಷಣಗಳ ಸುರಿಮಳೆಗಳನ್ನು ಮಾಡಬೇಡಿ.”

ಆಯಾಯ ದಿ|| ಗಳಲ್ಲಿ ವಸೂಲಾದ ಹಣವನ್ನು ಆಯಾಸ್ಥಳದ ಬ್ಯಾಂಕುಗಳಲ್ಲಿಟ್ಟು ಅದರ ಬಡ್ಡಿಯಿಂದ ಹರಿಜನ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ನೇತನ, ಪುಸ್ತಕ ಈ ತರಹದ ಸಹಾಯವನ್ನು ಮಾಡಬಹುದೋ ? ಎಂದು ಮಿ|| ರಂಗಧಾಮಯ್ಯನವರು ಕೇಳಿದರು.

ಅಗತ್ಯ ಆಗಬಹುದು. ಅಭ್ಯಂತರವಿಲ್ಲ. ಸ್ಥಳೀಯ ಬ್ಯಾಂಕುಗಳು ಜಾಸ್ತಿ ಬಡ್ಡಿಯನ್ನು ಕೊಡುವುದಾದರೆ ಆಗಬಹುದು ಎಂದು ಗಾಂಧಿಯವರು ಜವಾಬು ಕೊಟ್ಟರು.

ಹರಿಜನ ಯುವಕನಾದ ಮಿ|| ಚಿಕ್ಕಲಿಂಗಯ್ಯ ಎಂಬುವನು ಕೆಲವು ಪ್ರಶ್ನೆಗಳನ್ನು ಹಾಕಿದನು. ನಮ್ಮನ್ನು ಏನು ಮಾಡಬೇಕೆಂದು ಹೇಳುವಿರಿ ಎಂದರು ! ದನದ ಮಾಂಸವನ್ನು ತಿನ್ನದಂತೆ ಮಾಡಬೇಕೆಂದೂ ಹಿಂದೂಗಳು ದನದ ಮಾಂಸವನ್ನು ತಿನ್ನುವುದು ಅಪವಿತ್ರವೆಂದೂ ಕುಡಿಯುವುದನ್ನು ನಿಲ್ಲಿಸುವಂತೆ ಬೋಧಿಸಬೇಕೆಂದೂ ನೈರ್ಮಲ್ಯ ಮತ್ತು ಶುದ್ಧತೆಯನ್ನು ಅವರು ಅನುಸರಿಸುವಂತೆ ಮಾಡಬೇಕೆಂದೂ ನೀವು ನಿಮಗೆ ದೊರಕಿದ ಸುಸಮಯಗಳನ್ನು ಕಳೆದುಕೊಳ್ಳಕೂಡದೆಂದೂ ತೊಂದರೆಗಳು ಇರುವುದು ದಿಟವೆಂದೂ ಆದಾಗ್ಯೂ ಅದನ್ನು ನಿಭಾಯಿಸಬೇಕೆಂದೂ ಮುಂತಾಗಿ ಹೇಳಿದರು.

ಆಯಾಯ ಜಿಲ್ಲೆಗಳಲ್ಲಿ ವಸೂಲಾದ ಹಣದಲ್ಲಿ ಶೇಕಡ ೭೫ ರಷ್ಟು ಅಥವಾ ಇನ್ನೂ ಹೆಚ್ಚಾಗಿ ಆ ಸ್ಥಳಗಳಿಗೆ ಕೊಡಲಾಗುವುದೆಂದು ಗಾಂಧಿಯವರು ತಿಳಿಸಿದರು. ಸ್ವಲ್ಪ ಕಾಲಾನಂತರ ಏನು ಮಾಡಬೇಕೆಂಬದು ತಾನಾಗಿಯೇ ವ್ಯಕ್ತಪಡುವುದೆಂದು ಹೇಳಿದರು.

ಗಾಂಧಿಯವರಿಗೆ ವಂದಿಸಿದಮೇಲೆ ಎಲ್ಲರೂ ಹೊರಟರು.

ಹರಿಜನ ಕೇರಿಗಳಿಗೆ ಭೇಟಿ

ಮಧ್ಯಾಹ್ನ ಮೂರು ಘಂಟೆಯ ತನಕ ವಿಶ್ರಾಂತಿಯನ್ನು ಹೊಂದಿ ಗಾಂಧಿಯವರು ಹರಿಜನ ಕೇರಿಗಳಿಗೆ ಭೇಟಿ ಕೊಟ್ಟರು. ಮೊದಲು ನಜರಬಾದಿನಲ್ಲಿರುವ ಆದಿಕರ್ಣಾಟಕ ಬೋರ್ಡ್‌ಗೆ ಹೋಮಿಗೆ ಹೋದರು. ಈ ಸ್ಥಳದಲ್ಲಿ ಸದರಿ ಹೋಮಿನ ಸೂ|| ರವರಾದ ಮಿ|| ದೊರೆರಾಜಾರವರೂ ಮಿ|| ಟಿ. ಎಸ್. ಅಲಿಖಾನರೂ, ರಾಮ್‌ಸಾ ಹೇಬ್ ಎಂ. ರಾಮಸ್ವಾಮಿಗಳು ಮತ್ತು ಇನ್ನು ಕೆಲವರೂ ಗಾಂಧಿಯವರನ್ನು ಎದುರುಗೊಂಡರು. ಮಿ|| ದೊರೆರಾಜಾರವರು ಆದಿಕರ್ಣಾಟಕ ವಿದ್ಯಾರ್ಥಿಗಳ ಸಲುವಾಗಿ ಏರ್ಪಡಿಸಲಾಗಿರುವ ವಸತಿ, ಊಟದ ಏರ್ಪಾಟು, ಕೈಗಾರಿಕಾಕಾಲಾ ಇವನ್ನು ಗಾಂಧಿಯವರಿಗೆ ತೋರಿಸಿದರು. ಆದಿಕರ್ಣಾಟಕ ವಿದ್ಯಾರ್ಥಿಗಳು ಜಯಘೋಷಗಳನ್ನು ಮಾಡಿದರು.

ತರುವಾಯ ಗಾಂಧಿಯವರು ಆದಿಬ್ರಾವಿಡಪುರಕ್ಕೂ ಜಲಪುರಿಗೂ ಹೋಗಿ ನೋಡಿದರು. ಆ ಸ್ಥಳಗಳಲ್ಲಿ ರಸ್ತೆಗಳೂ ಮನೆಗಳೂ ಚೊಕ್ಕಟವಾಗಿಡಲ್ಪಟ್ಟಿದ್ದವಲ್ಲದೆ ತಳಿರುತೋರಣಗಳು ಹಾಕಲಾಗಿದ್ದವು. ಜಲಪುರಿಯ ಮಂಚಮ್ಮನ ದೇವಸ್ಥಾನದೊಳಕ್ಕೆ ಗಾಂಧಿಯವರು ಒಯ್ಯಲ್ಪಟ್ಟರು. ಅಲ್ಲಿ ಹರಿಜನ ಸ್ವಾಮಿಗಳಾದ ಶಿವಯೋಗಿ ಸ್ವಾಮಿಗಳು ಗಾಂಧಿಯವರಿಗೆ ಸ್ವಾಗತ ಬಯಸಿ ಹಣ್ಣು ಹಂಪಲನ್ನು ಒಪ್ಪಿಸಿದರು. ಅಲ್ಲಿ ಸೇರಿದ್ದವರಿಗೆಲ್ಲಾ ಒಂದೆರಡು

ಉಪದೇಶದ ಮಾತುಗಳನ್ನಾಡಿ ಹೊರಟರು. ಇದೇ ಕೇರಿಯಲ್ಲಿ ಮತ್ತೊಂದೆಡೆ ಒಂದು ಸುಂದರವಾದ ಚಪ್ಪರವು ಹಾಕಲಾಗಿದ್ದಿತು. ಇಲ್ಲಿ ಮುಂಡಾಳುಗಳಾದ ಕೆಂಚಯ್ಯ ಎಂಬವರು ಗಾಂಧಿಯವರಿಗೆ ಹಾರಾ ತುರಾಯಿಗಳನ್ನು ಹಾಕಿದರು.

ನಂತರ ಗಾಂಧಿಯವರು ದೊಡ್ಡ ಪೇಟೆ, ಗಡಿಯಾರದ ಜೊತೆ, ಗಾಂಧಿ ಜೊತೆ, ಸಯಾಜಿರಾವ್ ರೋಡ್, ರಾಮಾವಿಲಾಸ ಅಗ್ರ ಹಾರ, ಲಕ್ಷ್ಮೀಪುರಂ, ಕೃಷ್ಣಮೂರ್ತಿಪುರಂ, ಮಾರ್ಗವಾಗಿ ಅದಿ ಕರ್ನಾಟಕಪುರಕ್ಕೆ ಬಂದರು. ದೊಡ್ಡ ಪೇಟೆಯ ಉಭಯಪಾರ್ಶ್ವಗಳಲ್ಲಿಯೂ ಜನರು ಬಹುವಾಗಿ ಸೇರಿದ್ದರು.

ಅದಿಕರ್ನಾಟಕ ಪುರದಲ್ಲಿ ಜನಸಂದಣಿಯು ಅಸಾಧ್ಯವಾಗಿತ್ತು. ಇಲ್ಲಿ ಹರಿಜನರೊಡನೆ, ಬ್ರಾಹ್ಮಣರೂ, ಸ್ತ್ರೀಯರೂ, ಮಕ್ಕಳೂ, ಸರ್ವರೂ ಮಿಳಿತರಾಗಿ ಗಾಂಧಿಯವರನ್ನು ನೋಡಲು ಹಾತೊರೆ ಯುತ್ತಿದ್ದರು. ವಿಶಾಲವಾದ ಮೈದಾನದಲ್ಲಿ ಎತ್ತರವಾದ ಚಪ್ಪರವು ಎರ್ಪಡಿಸಲಾಗಿದ್ದಿತು. ಮೊದಲು ಗಾಂಧಿಯವರು ಧರ್ಮಪ್ರಕಾಶ ದಿ ಜನಮಯ್ಯನವರ ದಾನವಾದ ಮಲ್ಲಮ್ಮ ಮಿಲ್ಯಸೆಂಟರಿಗೆ ಒಯ್ಯಲ್ಪಟ್ಟರು. ಅಲ್ಲಿ ರಾಮಸಾಹೇಬ್ ರಾಮಸ್ವಾಮಿಯವರೂ ಮಿ|| ವಿಶ್ವಂಭರಯ್ಯನವರೂ ಗಾಂಧಿಯವರನ್ನು ಎದುರುಗೊಂಡು ಅಲ್ಲಿನ ಕಾರ್ಯಕ್ರಮದ ಸರಿಚಯಮಾಡಿಕೊಟ್ಟರು. ತರುವಾಯ ಗಾಂಧಿಯವರು ಚಪ್ಪರಕ್ಕೆ ಬಂದರು. ಹರಿಜನ ಮುಂಡಾಳುಗಳಾದ ಮಿ|| ರಂಗಧಾಮಯ್ಯನವರೂ, ಇನ್ನು ಬೇರೆಯವರೂ ಗಾಂಧಿಯ ವರಿಗೆ ಸ್ವಾಗತ ಬಯಸಿ ವೇದಿಕೆಯ ಮೇಲೆ ಕುಳಿರಿ. ಬಿನ್ನವತ್ತಳಿ ಯನ್ನು ಒಪ್ಪಿಸಿದರು. ಗಾಂಧಿಯವರು ಭಾಷಣ ಮಾಡುತ್ತಾ ಹೇಳಿದ್ದೇನೆಂದರೆ —

“ಇಲ್ಲಿ ಅಸಂಖ್ಯಾತರಾಗಿ ಜನರು ಸೇರಿರುವುದು ನನಗೆ ಬಹಳ ಅನಂ ದವಾಗಿದೆ. ನಿಮ್ಮ ಬಿನ್ನವತ್ತಳಿಯಲ್ಲಿ ನಿಮಗೆ ಸಂಸ್ಕೃತ ಅಭ್ಯಾಸ ಮಾಡಲು ಅನುಕೂಲವಿಲ್ಲವೆಂದು ತಿಳಿಸುತ್ತೀರಿ. ಇದು ನನಗೆ ಖೇದವನ್ನುಂಟುಮಾಡಿದೆ. ನಿಮಗೂ, ಸರ್ವಜನವರಿಗಿರುವಂತೆ ಸಂಸ್ಕೃತವನ್ನು ಅಭ್ಯಾಸಮಾಡಲು ಅವಕಾಶವೂ ಅನುಕೂಲತೆಯೂ ಇದ್ದೇ ತೀರಬೇಕು. ನಮ್ಮ ಜನಾಂಗದ ಬಾಲಕ ಬಾಲಿಕೆಯರಿಗೆ ಇತರ ಸ್ಥಳಗಳಲ್ಲಿ ಕೊಡುತ್ತಿರುವಂತೆ ವೇತನಗಳನ್ನು ಕೊಡುವಿರಾ ಎಂದು ನನ್ನನ್ನು ಕೇಳುತ್ತೀರಿ. ಅಗತ್ಯವಾಗಿ ಕೊಡುವರೆಂದು ನಾನು ಭರವಸೆ ಕೊಡಬಲ್ಲೆ. ಉತ್ತರ ಮತ್ತು ದಕ್ಷಿಣ ಭೇದವೆಂಬ ಭೇದಭಾವವು ಇಲ್ಲವೇ ಇಲ್ಲ. ನಾವೆಲ್ಲರೂ ಒಂದೇ ಮಾತೃಭೂಮಿಯ ಪುತ್ರರು ಮತ್ತು ಪುತ್ರಿಯರು. ನೀವು ಆರೋಗ್ಯ ಮತ್ತು ನೈರ್ಮಲ್ಯ ನನ್ನು ಚೆನ್ನಾಗಿ ಕಾಪಾಡಿಕೊಳ್ಳಬೇಕು. ಅಂತಃ ಮತ್ತು ಬಹಿಃ ಶುದ್ಧಿಗಳಿರಡನ್ನೂ ಮಾಡಿಕೊಳ್ಳಬೇಕು. ಅಂತಃ ಶುದ್ಧಿ ಎಂದರೆ, ಭಗವಂತನನ್ನು ಆರಾಧಿಸುವುದು ಇದು ಅತ್ಯಂತಿಗೆ ಆಹಾರದಂತೆ. ಬಹಿಃ ಶುದ್ಧಿಯ ಕೆಲಸವಾವುದೆಂದರೆ—ಮೈಯನ್ನು ಚೆನ್ನಾಗಿ ತಿಕ್ಕಿ ಸ್ನಾನ ಮಾಡುವುದು. ನೀವು ದನದ ಮಾಂಸವನ್ನೂ, ಸತ್ತ ಪ್ರಾಣಿಗಳನ್ನೂ ತಿನ್ನುವಿರಬ ಸಮಾಚಾರ ತಿಳಿದಿದೆ.”

“ದನದ ಮಾಂಸವನ್ನು ತಿನ್ನುವುದಿಲ್ಲ. ಬಿಟ್ಟಿದ್ದೇನೆ” ಎಂದು ಸಭೆಯಲ್ಲಿ ಒಬ್ಬರು ತಿಳಿಸಿದರು.

“ದನದ ಮಾಂಸ ತಿನ್ನುವುದಿಲ್ಲವೆಂದು ಸಂಕಲ್ಪಿಸಿರುವ ಅಂಶವು ನನಗೆ ಸಂತೋಷಪ್ರದವಾಗಿದೆ. ಅದರ ಸಲುವಾಗಿ ನಿಮ್ಮನ್ನು ಅಭಿನಂದಿಸುತ್ತೇನೆ. ಇನ್ನೊಂದು ಕೆಟ್ಟ ಪದ್ಧತಿ ಎಂದರೆ ಕುಡಿಯುವುದು.

ಹೆಂಡತಿ, ತಾಯಿ, ಅಕ್ಕ, ತಂಗಿಯರು, ಒಡನಾಡಿಗಳು ಇವರಿಗೆ ತಾರತಮ್ಯವನ್ನೇ ಉಂಟುಮಾಡದಿರುವ ಕೆಟ್ಟ ಕುಡುಕುತನವನ್ನು ಅಭ್ಯಾಸಮಾಡುವುದು ಯಾವ ನ್ಯಾಯ ? ಉತ್ತರ ದೇಶದಲ್ಲಿ ಮದುವೆಯ ಕಾಲದಲ್ಲಿ ಕುಡಿಯುವುದು ಒಂದು ಪದ್ಧತಿ ಎಂದು ಹೇಳುವುದುಂಟು. ಅದು ನಿಜವಾಗಿದ್ದ ಪಕ್ಷದಲ್ಲಿ ಅದಕ್ಕಿಂತ ಹೀನಾಯವಾದುದು ಬೇರೊಂದಿಲ್ಲ. ಭಗವಂತನು ನಿಮಗೆಲ್ಲಾ ಅಶೀರ್ವದಿಸಲಿ.

ಹರಿಜನ ಕೇರಿಗಳಲ್ಲೆಲ್ಲಾ ಪೋಲೀಸು ಉಸ್ತುವಾರಿಯು ಚೆನ್ನಾಗಿತ್ತು.

ಮಹಿಳೆಯರ ಸಭೆ

ಈಸಭೆಯನಂತರ ಗಾಂಧಿಯವರು ಜಾಡಮಾಲಿಗಳ ವಸತಿಯನ್ನು ನೋಡಿಕೊಂಡು ನೆಟ್ಟಗೆ ಟವನ್‌ಹಾಲಿನಲ್ಲಿ ಮಹಿಳೆಯರ ಸಭೆಗೆ ಬಂದರು. ಟವನ್‌ಹಾಲಿನತುಂಬಾ ಮಹಿಳೆಯರು ತುಂಬಿ ಹೋಗಿದ್ದರು. ಸ್ವಲ್ಪಸ್ಥಳವೂ ಸಹ ಇರಲಿಲ್ಲ. ಮಧ್ಯಾಹ್ನ ಎರಡು ಘಂಟೆಯಿಂದಲೇ ಮಹಿಳೆಯರು ಒಂದು ಸೇರುತ್ತಿದ್ದರು. ಗಾಂಧಿಯವರು ಇಲ್ಲಿಗೆ ಬಂದಾಗ್ಗೆ ಸುಮಾರ ೪ ಘಂಟೆಯಾಗಿತ್ತು. ಇಷ್ಟು ಹೊತ್ತಿಗೆ ಮಾರಾಬೀನ್‌ರವರೂ, ಗಾಂಧಿಯವರ ಪರಿವಾರದಲ್ಲಿದ್ದ ಮಿಸ್ ಬಜಾಜ್‌ರವರೂ, ಇನ್ನು ಒಬ್ಬಬ್ಬ ಮಹಿಳೆಯರೂ, ಟ್ರೀನ್‌ಹಾಲಿನಲ್ಲಿ ಹಾಜರಿದ್ದರು. ಗಾಂಧಿಯವರು ಬಂದೊಡನೆಯೇ ಕೈ ಜೆಪ್ಪಾಳಿಗಳೂ ಜಯಘೋಷಗಳೂ ಆದವು. ಗಾಂಧಿಯವರು ವೇದಿಕೆಯಮೇಲೆ ಕುಳಿತರು. ಒಬ್ಬ ಹುಡುಗಿಯು ನೂಲಿನ ಹಾರವನ್ನು ಗಾಂಧಿಯವರಿಗೆ ಹಾಕಿದಳು. ಅಗ್ಗೆ ಗಾಂಧಿಯವರು ಮಗಳು ನಗೆಯಿಂದ “ನಿನ್ನ ಭಂಗಾರದ ಬಳೆಗಳನ್ನು ಕೊಡುವಿಯಾ” ಎಂದು ಕೇಳಿದರು. ಆ ಹುಡುಗಿಯು ಜವಾಬು ಕೊಡದೆ ನಿಂತುಬಿಟ್ಟಳು.

ಮೈಸೂರಿನ ಮಹಿಳೆಯರ ಪರವಾಗಿ ಶ್ರೀಮತಿ ಕಾಮೇಶ್ವರಮ್ಮ ನವರು ಬಿನ್ನವತ್ತಳಿಯನ್ನೂ ೨೩ ರೂಪಾಯಿಗಳನ್ನೊಳಗೊಂಡ ಹಣದ ಚೀಲವನ್ನೂ ಗಾಂಧಿಯವರಿಗೆ ಒಪ್ಪಿಸಿದರು. ಮಿಸ್ ಸಿ. ವೆಂಕಟರಾಯರು ನೂಲಿನ ಹಾರವನ್ನು ಗಾಂಧಿಯವರಿಗೆ ಹಾಕಿದರು. ಕೆಲವು ಮಹಿಳೆಯರು ಮುಂದೆ ಬಂದು ಅವು ತಂದಿದ್ದ ರೂಪಾಯಿಗಳನ್ನು ಒಪ್ಪಿಸಿದರು. ತರುವಾಯ ಗಾಂಧಿಯವರು ಭಾಷಣ ಮಾಡುತ್ತಾ ಈ ಪ್ರಕಾರ ಹೇಳಿದರು. ಮಿ|| ವೆಂಕಟಪ್ಪನವರು ಕನ್ನಡದಲ್ಲಿ ಭಾಷಾಂತರ ಮಾಡಿದರು.

“ನಿಮ್ಮ ನಿಧಿಗಾಗಿ ವಂದಿಸುತ್ತೇನೆ. ನೀವು ಸಾಕಷ್ಟು ಹಣವನ್ನು ಕೊಟ್ಟಿಲ್ಲ. ಈ ಹಣವು ಹರಿಜನರ ಸಲುವಾಗಿ ಎಂಬುದು ನಿಮಗೆ ಗೊತ್ತಿದೆ: ನೀವು ಅಸ್ಪೃಶ್ಯತೆಯನ್ನು ತೊಲಗಿಸಬೇಕು. ಅವರನ್ನು ನಿಮ್ಮ ಸಹೋದರ ಸಹೋದರಿಯರೆಂತೆ ಭಾವಿಸಬೇಕು. ನಾನು ಹೋದಡೆಲ್ಲೆಲ್ಲಾ ಅಂದರೆ ಮದರಾಸು, ಸಂಯುಕ್ತ ಪ್ರಾಂತ್ಯ, ಇಲ್ಲಿ ಮಹಿಳೆಯರು, ತಮ್ಮ ಬಂಗಾರದ ಬಳೆಗಳು, ಸರಗಳು ಇವನ್ನು ಅಪಾರವಾಗಿ ಕೊಟ್ಟಿರುತ್ತಾರೆ. ನಿಮ್ಮ ಮೈವೇಲೆ ಧರಿಸಿರುವ ಒಡವೆಗಳು ನಿಮ್ಮ ಸ್ವಂತ ಒಡವೆಗಳು. ಆರನ್ನು ನಿಮ್ಮ ಇಷ್ಟದಂತೆ ವಿನಿಯೋಗಿಸಬಹುದು. ಹೋದನಾ ನಾನು ಬಂದಾಗ ಕೆಲವು ಮಹಿಳೆಯರು ತಮ್ಮ ಆಭರಣಗಳನ್ನು ಕೊಟ್ಟರು; ಆದರಿಂದ ತಿಕ್ಕಾಟವಾಯಿತೆಂದು ನನಗೆ ಗೊತ್ತಾಗಿದೆ. ಆದ್ದರಿಂದ ನಿಮ್ಮ ಸ್ವಂತ ಇಚ್ಛೆಯಿಂದ ಕೊಡಬಹುದು. ಬಲಾತ್ಕಾರವಿಲ್ಲ. ಈಗ ನಾನು ಪುರಜನರ ಸಭೆಗೆ ಹೋಗಬೇಕಾಗಿರುವುದರಿಂದ ಮಾರಾಬೀನ್‌ರು ನಿಮ್ಮಲ್ಲಿ ಬರುತ್ತಾರೆ. ಅಗ್ಗೆ ನೀವು ಒಡವೆಗಳನ್ನು ಕೊಡಬಹುದು.”

(Continued on page 5.)

The Rationalist

THE "RATIONALIST"

25TH YEAR

With this issue the "Rationalist" has finished 24 years of its existence, and is entering on the 25th year. Vanity usually celebrates the 25th year as the "Silver Jubilee year." Things in this world are evanescent, and do not last very long. And if they last very long, it is not something to be proud about.

A paper in India gets proud if its circulation passes one lakh. The "Daily Herald" of London with 1½ million circulation ceased to exist last week! The Hindu of Madras, supposedly the most successful Indian paper, is issuing debenture after debenture to maintain itself! Prime Minister Sastry was deemed to have been honoured by President Nasser coming to the Airport. But he was snubbed when Nasser did not reciprocate about Kashmir when Sastry gratuitously gave his support about Jordan Waters!

What did Mr Sastry know about Jordan Waters? Had he heard the Jewish side of it? And what does India mean by treating Palestine as taboo, as Brahmins are treated in Mysore and Madras?

And is Tshombe of Congo successful or unsuccessful? And what does a Non-aligned Conference which seeks world peace mean by using violence against an entrant? And what is a "Non-aligned Conference"? When a Conference meets, it becomes

"aligned," and it is absurd to call it "non-aligned".

Days pass, and years pass, not because we turn the earth round our fingers, but because God has made the Earth revolve round its axis causing day and night, and He makes the Earth go round the Sun once a year. So we pass days and finish years, as long as God wills. And instead of thanking God for our survival, we pat ourselves and feel very big! How stupid!

The papers say that Chief Minister Bhaktavatsalam is 68, and that a Citizens' Committee at Madras celebrated it on the 9th, and that Giri of Kerala, Chief Minister Nijalingappa of Karnataka, Naik of Maharashtra, Reddy of Andhra, and Reddiar of Pondicherry had run up for the occasion! Have Governors and Chief Ministers become so cheap? If one Chief Minister has a birthday, should all the other Chief Ministers flock there like crows on a kitchen roof! Have Chief Ministers no better work to do than to demean themselves like this? The Madras public gloat over the sight, and these persons cut very poor figures!

A time-server can continue to be a Minister for a long time! Does it make him a successful man? Nehru was Prime Minister for 17 years. Has he successfully left anything permanent behind for the public to be grateful? Nothing! It is all chaos, and sickening unhappiness!

So, the "Rationalist", entering on its 25th year, greets its readers in a spirit of humility and thankfulness to God!

Editor.

(Continued from page 3.)

ಮೇಲ್ಕಂಡಂತೆ ಭಾಷಣ ಮಾಡಿ ಗಾಂಧಿಯವರು ಟೀಕಾಹಾಸನ ಇನ್ನೊಂದು ಭಾಗದಲ್ಲಿ ಏರ್ಪಡಿಸಲಾಗಿದ್ದ ಪುರಜನರ ಸಭೆಗೆ ಹೊರಟರು. ಮಾರಾಜೇನರು ತಮ್ಮ ಸೀರೆಯ ಸರಗನ್ನು ಒಡ್ಡಿ ಮಹಿಳೆ ರಲ್ಲಿ ಯಾಚನೆಗಾಗಿ ಹೊರಟರು. ಆದರೆ ಅಭರಣಗಳು ಅಷ್ಟೇನೂ ಬರಲಿಲ್ಲವೆಂದು ತಿಳಿದುಬಂದಿದೆ. ಸಭೆಯು ಶಾಂತವಾಗಿರಲಿಲ್ಲ, ಬಹು ಗಲಭೆಯಾಗುತ್ತಿತ್ತು. ಎಷ್ಟು ಪ್ರಾರ್ಥಿಸಿಕೊಂಡಾಗ್ಯೂ, ಗದ್ದಲವು ಕಮ್ಮಿಯಾಗಲೇ ಇಲ್ಲ.

ಪೌರಸಭೆಯ ಬಿನ್ನವತ್ತಳೆ

ಪೌರಸಭೆಯವರು ಏರ್ಪಡಿಸಿದ್ದ ಎತ್ತರದ ವೇದಿಕೆಯ ಮೇಲೆ ಗಾಂಧಿಯವರು ಬಂದು ಕುಳಿತರು. ಮೈಸೂರು ಪಟ್ಟಣದ ಅಸಂಖ್ಯಾತ ಜನರು ಮಧ್ಯಾಹ್ನ ೩ ಘಂಟೆಯಿಂದಲೇ ಸೇರಿಬಿಟ್ಟಿದ್ದರು. ಎಲ್ಲೆಲ್ಲಿ ನೋಡಿದರೂ ಜನರೇ ವಿಶೇಷವಾಗಿ ಕಾಣುತ್ತಿದ್ದರು. ಪಟ್ಟಣದ ಯಾವ ರಸ್ತೆಗಳಲ್ಲಿ ನೋಡಿದರೂ ಗಂಡಸರೂ, ಹೆಂಗಸರೂ ಇರುವೆಂದು ಸಾಲಿನಂತೆ ನಡೆದು ಬರುತ್ತಿದ್ದರು. ಎಲ್ಲರ ದೃಷ್ಟಿಯೂ ಟೀಕಾಹಾಲಿನಕಡೆ ತಿರುಗಿದ್ದಿತು. ಮೈಸೂರು ಪಟ್ಟಣವು ಹೆಮ್ಮೆ ಪಡುವಂತಹ ಸಭೆಯಾಗಿದ್ದಿತು. ಸ್ವಯಂಸೇವಕರೂ, ಸ್ವಾಟುಗಳೂ ಪೊಲೀಸರೂ ಜನಸಂದಣಿಯನ್ನು ನಿಭಾಯಿಸುತ್ತಿದ್ದರು. ವೇದಿಕೆಯ ಮೇಲೂ ಅಕ್ಕಪಕ್ಕದಲ್ಲೂ ಪೌರಸಭೆಯ ಸದಸ್ಯರೂ, ಅಹ್ವಾನಿತರೂ ಹೆಚ್ಚು ಸ್ಥಳರೂ, ಸೇರಿದ್ದರು. ಅಂಗ್ಲೇಯರನ್ನೇಕರು ಹಾಜರಿದ್ದರು. ಸರ್ ಫಾರ್ಸ್ಟರ್‌ರವರೂ, ಮಿ|| ಬೊರಿಂಗ್‌ರವರೂ, ಬಂದಿದ್ದರು. ಗಾಂಧಿಯವರು ಸರ್ವರಿಗೂ ಚೆನ್ನಾಗಿ ಕಾಣುವಂತೆ ಕುಳಿತಿದ್ದರು. ಮೊದಲು ಪೌರಸಭೆಯ ಬಿನ್ನವತ್ತಳೆಯು ಒಪ್ಪಿಸಲಾಯಿತು. ಅಧ್ಯಕ್ಷರಾದ ಮಿ|| ಬಿ. ಟಿ. ಕೇಶವಯ್ಯಂಗಾರ್ಯರು ಬಿನ್ನವತ್ತಳೆಯನ್ನು ಓದಿ, ಬಹು ಸುಂದರವಾದ ಬೆಳ್ಳಿಯ ಪೆಟ್ಟಿಗೆಯಲ್ಲಿಟ್ಟು ಗಾಂಧಿಯವರಿಗೆ ಒಪ್ಪಿಸಿದರು. ಗಂಧದ ಮಣಿಯ ಹಾರವನ್ನು ಹಾಕಿದರು. ಆ ಮೇಲೆ ಪುರಜನರ ಪರವಾಗಿ ಸ್ವಾಗತ ಸಮಿತಿಯ ಅಧ್ಯಕ್ಷರಾದ ಮಿ|| ಸಂಗಪ್ಪನವರು ಬಿನ್ನವತ್ತಳೆಯನ್ನು ಓದಿ ಗಾಂಧಿಯವರಿಗೆ ರೂಪಾಯಿಗಳ ನಿಧಿಯನ್ನು ಒಪ್ಪಿಸಿದರು. ಮೈಸೂರಿನ ಯುವಕ ಸಂಘದವರು ಬಿನ್ನವತ್ತಳೆಯನ್ನು ೪೨ ರೂಪಾಯಿನ ನಿಧಿಯನ್ನೂ ಕೊಟ್ಟರು. ಗೋರಕ್ಷಣ ಸಭೆ, ಆರ್ಯಸಮಾಜ, ಹಿಂದೂ ಮಹಾಸಭೆ ಈ ಸಂಸ್ಥೆಗಳ ಬಿನ್ನವತ್ತಳೆಗಳೂ ಒಪ್ಪಿಸಲಾದವು. "ನಿಧಿಯಲ್ಲಿ? ಬರೇ ಬಿನ್ನವತ್ತಳೆಯಿಂದ ಪ್ರಯೋಜನವೇನು?" ಎಂದು ಗಾಂಧಿಯವರು ಹಾಸ್ಯ ಮಾಡಿದರು. ಒಕ್ಕಲಿಗರ ವಿದ್ಯಾರ್ಥಿಗಳ ಪರವಾಗಿ ಮಂಜೇಗೌಡರು ಗಾಂಧಿಯವರಿಗೆ ೪೮ ರೂಪಾಯಿಗಳನ್ನು ಕೊಟ್ಟರು. ಗೋರಕ್ಷಣ ಸಭೆಯ ಪರವಾಗಿ ಮಿ|| ಜಿ. ಆರ್. ಜೋಷ್ಠರ್‌ರವರು ಎಲೆಕ್ಟ್ರಿಕ್ ಹಾರವನ್ನು ಹಾಕಿದರು. ಮಿ|| ಶೇಷಾದ್ರಿಯವರು ಹಿಂದೂ ಮಹಾ ಸಭೆಯ ಪರವಾಗಿಯೂ, ಮಿ|| ರಂಗಧಾಮಯ್ಯನವರು ಆರ್ಯಸಮಾಜದ ಪರವಾಗಿಯೂ, ನೂಲಿನ ಹಾರವನ್ನು ಹಾಕಿದರು. ಕೃಷ್ಣಭವನ ಹೋಟೆಲಿನ ಕೆಲಸಗಾರರ ಪರವಾಗಿ ೪೧ ರೂಪಾಯಿಗಳು ಕೊಡಲ್ಪಟ್ಟವು.

ಮೊದಲೇ ಗಾಂಧಿಯವರು ಮಿ|| ಬಿ. ಟಿ. ಕೇಶವಯ್ಯಂಗಾರ್ಯರನ್ನು ಕುರಿತು "ನೀವು ಅತ್ಯಂತ ಸುಂದರವಾದ ಬೆಳ್ಳಿಯ ಪೆಟ್ಟಿಗೆಯನ್ನು ಕೊಡುವಿರಿ. ಅದಕ್ಕೆ ತಕ್ಕ ಬೆಲೆಯನ್ನು ಕೊಡಬೇಕಾಗುವುದು. ಎಂದು ಹೇಳಿದರು.

ವೃದ್ಧ ಪಿತಾಮಹರ ಭಾವಚಿತ್ರ ಅನಾವರಣ

ವೃದ್ಧ ಪಿತಾಮಹ ವೆಂಕಟಕೃಷ್ಣಯ್ಯನವರ ಭಾವಚಿತ್ರವನ್ನು ಅನಾವರಣ ಮಾಡಬೇಕೆಂದು ಮಿ|| ವೈ. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರು ಗಾಂಧಿಯವರನ್ನು ಕೋರಿದರು.

ಗಾಂಧಿಯವರ ಭಾಷಣ

ಗಾಂಧಿಯವರು ಮೊದಲು ಎದ್ದು ನಿಂತು ವೇದಿಕೆಯ ಮೇಲೆ ಇಡಲಾಗಿದ್ದ ವೃದ್ಧ ಪಿತಾಮಹರ ಭಾವಚಿತ್ರವನ್ನು ಅನಾವರಣ ಮಾಡಿದರು. ಜಯಕಾರಗಳಾದವು. ತರುವಾಯ ಭಾಷಣವನ್ನು ಮಾಡಿದರು. ಮಿ|| ವಿ. ವೆಂಕಟಪ್ಪನವರು ಕನ್ನಡಕ್ಕೆ ತರ್ಜುಮೆ ಮಾಡಿದರು. ಲಾಡ್ ಸ್ಪೀಕರ್ ಏರ್ಪಾಟು ಇರದೆ ಇದ್ದುದರಿಂದ ಅನೇಕರಿಗೆ ಗಾಂಧಿಯವರ ಭಾಷಣವನ್ನು ಕೇಳಲು ಆಗಲಿಲ್ಲ. ಗಾಂಧಿಯವರು ಹೇಳಿದ್ದೇನೆಂದರೆ:—

"ಸ್ನೇಹಿತರೇ: ೬ ವರ್ಷಗಳ ನಂತರ ಪುನಃ ನಿಮ್ಮನ್ನು ನೋಡುವ ಸೌಭಾಗ್ಯವು ಇಂದು ನನಗೆ ದೊರೆತಿದೆ. ನಾನು ಕಳೆದುಕೊಂಡಿದ್ದ ಅರೋಗ್ಯ ಭಾಗ್ಯವನ್ನು ಮತ್ತೆ ಪಡೆಯಲು ಆಗ್ಗೆ ಮೈಸೂರಿಗೆ ಬಂದಿದ್ದೆ. ಆಗ್ಗೆ ನಾನು ಶ್ರೀಮನ್ಮಹಾರಾಜರಿಂದಲೂ, ದಿವಾನ್ರಿಂದಲೂ, ಸರ್ಕಾರದ ಅಧಿಕಾರಿಗಳಿಂದಲೂ, ಜನರಿಂದಲೂ, ಹೊಂದಿದ ಅದರಾತಿಥ್ಯಗಳ ನೆನಪು ಇನ್ನೂ ಅಚ್ಚಳಿಯದಂತೆ ಇದೆ. ಸರ್ವರಿಂದಲೂ ನನಗೆ ಬಹಳ ವಿಶ್ವಾಸಸ್ಥಾಗತವು ಸಿಕ್ಕಿತು. ಇನ್ನು ವೃದ್ಧ ಪಿತಾಮಹರ ವಿಷಯ. ನಾನು ಅವರನ್ನು ಸ್ವತಃ ನೋಡುವ ಲಭ್ಯವು ಸಿಕ್ಕಿತು. ಈ ಚಿತ್ರವನ್ನು ತಯಾರಿಸಿರುವ ಚಿತ್ರಗಾರನನ್ನು ನಾನು ಅಭಿನಂದಿಸುತ್ತೇನೆ. ವೃದ್ಧ ಪಿತಾಮಹರ ನೆನಪನ್ನು ಉಂಟುಮಾಡಿಕೊಡುವಂತೆ ಮೂರ್ತಿವತ್ತಾಗಿ ಆ ಭಾವಚಿತ್ರವನ್ನು ತಯಾರಿಸಿರುವರು. ವೃದ್ಧ ಪಿತಾಮಹರ ಅನೇಕಸದ್ಗುಣಗಳು ನಿಮ್ಮ ಹೃದಯದಲ್ಲಿ ರೂಢವಾಗಿ ಲವಾಗಿ ಹೊಕ್ಕು, ಅವಕ್ಕೆ ಇಂದೂ ಪುರಸ್ಕಾರ ಮಾನವನ್ನಣೆಗಳು ದೊರೆತಿವೆ. ನೀವು ಅವರ ಸದ್ಗುಣಗಳನ್ನು ಕೇವಲ ಗಾಂಧಿಯವರು ದರಂದಲೇ ತೃಪ್ತಿಪಟ್ಟುಕೊಳ್ಳಲಾಗದು. ಅವರು ಹಾಕಿಕೊಟ್ಟ ಮೇಲ್ವಿಂಗ್ತಿಯನ್ನು ಚಾಚುತಪ್ಪದೇ ಅನುಸರಿಸಬೇಕು. ಅವರ ಸದ್ಗುಣಗಳನ್ನು ನೀವೆಲ್ಲರೂ ಕಾರ್ಯತಃ ಅಚರಣೆಯಲ್ಲಿ ತರಬೇಕು."

"ಪೌರಸಭೆಯ ಬಿನ್ನವತ್ತಳೆಯು ನನ್ನ ಹಿಂದಿನ ಅನುಭವವನ್ನು ನೆನಪಿಗೆ ತರುತ್ತಿದೆ. ಈ ದಿನ ಸ್ವಾಗತ ಸಮಿತಿಯವರು ನನ್ನನ್ನು ಹರಿಜನರ ಅನೇಕ ಕೇರಿಗಳಿಗೆ ಕರೆದುಕೊಂಡು ಹೋಗಿದ್ದರು. ಈ ೬ ವರ್ಷಗಳಿಂದೀಚೆಗೆ ಈ ಕೇರಿಗಳು ಬಹಳ ಮಟ್ಟಿಗೆ ಸುಧಾರಣೆಯಾಗಿವೆ ಎಂದು ನನಗೆ ಭಾಸವಾಗಿದೆ. ಈಗಿನ ನನ್ನ ಹೊಸ ಅನುಭವವನ್ನು ಶಾಶ್ವತವಾಗಿ ನನ್ನಲ್ಲಿ ನಿಕ್ಷಿಪಿಸಿಕೊಳ್ಳುವೆನು. ನಾನು ಈ ದಿನ ಸಂದರ್ಶಿಸಿದ್ದ ಸ್ಥಳಗಳಲ್ಲಿರುವ ಚೊಕ್ಕಟಕ್ಕೂ, ನೈರ್ಮಲ್ಯಕ್ಕೂ ಮೈಸೂರು ಸರ್ಕಾರದವರಿಗೂ ಮತ್ತು ಪೌರಸಭೆಯವರಿಗೂ, ಹೃತ್ಪೂರ್ವಕವಾಗಿ ಅಭಿನಂದಿಸುತ್ತೇನೆ. ಪೌರಸಭೆಯು ತಮ್ಮ ಜಾಡಮಾಲಿಗಳ ವಿಷಯದಲ್ಲಿ ಮುತುವರ್ಜಿ ವಹಿಸಬೇಕಾದುದು ಮುಖ್ಯ ಕರ್ತವ್ಯ. ದೊರೆತಿದೆ ಅವಕಾಶವನ್ನು ಕಳೆದುಕೊಳ್ಳಲಾಗದು. ಜಾಡಮಾಲಿಗಳು ಪುರಜನರ ಘನತೆಯ ಸೇವಕರಂತಿದ್ದಾರೆ. ಜಾಡಮಾಲಿಗಳ ಕಷ್ಟನಿವ್ವಾರಗಳನ್ನು ಯಾವಪಟ್ಟಣವೇ ಆಗಲಿ ಪೌರಸಭೆಯೇ ಆಗಲಿ ಲೆಕ್ಕಿಸದಿದ್ದರೆ ಅದಕ್ಕಾಗಿ ತಲೆತ್ತಿಸಬೇಕಾಗುವುದು. ಅಸಹ್ಯಕರವಾದ ಮತ್ತು ಕೊಳಕು ಪ್ರದೇಶಗಳಲ್ಲಿ ಅವರು

ವಾಸಿಸುವಂತೆ ಮಾಡಲಾಗದು. ನಿಜವಾಗಿಯೂ ಅವರು ಪಟ್ಟಣದ ಆರೋಗ್ಯದ ದಾತರು. ಅವರು ಆರೋಗ್ಯದ ಬೀಗವ ಕೈಯನ್ನು ಜೇಬಿನಲ್ಲಿಟ್ಟುಕೊಂಡಿರುವರು. ಅವರನ್ನು ಧರ್ಲಕ್ಷಿಸಲಾಗದು. ಈ ಜನಾಂಗದ ಆರ್ಥಿಕ ವಿಷಯಕ್ಕಿಂತ ನನ್ನ ಉದ್ದೇಶವು ಇನ್ನೂ ಹೆಚ್ಚಾಗಿ ನಿಶಾಲತರವಾದದ್ದಾಗಿದೆ. ಅವರ ಆರ್ಥಿಕ ಮತ್ತು ನೈತಿಕ ರಕ್ಷಣೆಯನ್ನು ನೋಡಿಕೊಳ್ಳುವುದು ನಮ್ಮೆಲ್ಲರ ಕರ್ತವ್ಯವಾಗಿದೆ. ಕೇವಲ ವಿದ್ಯಾಭ್ಯಾಸ ವಿಷಯ ಒಂದನ್ನೇ ನೋಡಿದರೆ ಸಾಲದು. ಅನೇಕ ಶತಮಾನಗಳಿಂದ ಹರಿಜನರ ಮೇಲೆ ನಾವು ಹೊರಿಸುತ್ತಾ ಬಂದಿರುವ ಕಷ್ಟ ಪರಂಪರೆಗಳಿಗೆ ನಾವು ಪಶ್ಚಾತ್ತಾಪ ಪಡಬೇಕಾದುದು ಅವಶ್ಯಕ. ಸರ್ವರ್ಥ ಹಿಂದೂಗಳಿಗೆ ಇರುವಂತಹ ಸಮಾಜದ ಎಲ್ಲಾ ಅನುಕೂಲಗಳೂ, ಹಕ್ಕುಬಾಧ್ಯತೆಗಳೂ ಹರಿಜನರಿಗೂ ಇದ್ದೇ ತೀರಬೇಕು. ಸರ್ವರ್ಥ ಹಿಂದೂಗಳು ತಮ್ಮ ಪಾಪಕ್ಕೆ ತಕ್ಕ ಪ್ರಾಯಶ್ಚಿತ್ತ ಮಾಡಿಕೊಳ್ಳದಿದ್ದರೆ, ಹಿಂದೂ ಧರ್ಮವು ನಿರ್ಣಾಮವಾಗುವುದು ಖಂಡಿತ. ಇದು ಪೌರಸಭೆಯ ಅಲಸ್ಯವಾಗಲೀ ಅಥವಾ ಶ್ರೀಮನ್ಮಹಾರಾಜರ ಕೆಲ್ಸವಾಗಲೀ ಅಲ್ಲ. ನಾವು ನಮ್ಮ ಹೃದಯ ಪರಿವರ್ತನೆಯನ್ನು ಒಪ್ಪಿಮಾಡಿಕೊಳ್ಳದಿದ್ದರೆ ರಾಜ ಮಹಾರಾಜರುಗಳು ತಾನೆ ಏನು ಮಾಡಿಯಾರು? ನಿಮ್ಮ ಮನಸ್ಸಿನಿಂದ ಉಚ್ಚ ನೀಚ ಎಂಬ ಭೇದಭಾವವನ್ನು ತೊಲಗಿಸಬೇಕೆಂಬದೇ ನನ್ನ ಆಶಯ. ಸರ್ವರ್ಥ ಹಿಂದೂಗಳ ಮನಸ್ಸು ಬದಲಾಯಿಸಿದರೆ, ಆರ್ಥಿಕ ವಿಷಯಗಳು ತಾವೇ ಪರಿಷ್ಕಾರವಾಗುವುವು, ಬಹು ಸುಲಭವಾಗುವುವು. ಹಿಂದೂ ಧರ್ಮವು ನಾಶವಾಗದಂತೆ ಉಳಿಸಲು ಪ್ರಯತ್ನಿಸುವುದಕ್ಕೆ ಭಗವಂತನು ನಿಮಗಿಲ್ಲಾ ಶಕ್ತಿ ಸ್ಥೈರ್ಯಗಳನ್ನು ಕೊಡಲೆಂದು ಹಾರೈಸುತ್ತೇನೆ.”

ಭಾಷಣವನ್ನು ಮುಕ್ತಾಯಗೊಳಿಸಿ ಗಾಂಧಿಯವರು ವ್ಯಾಪಾರಕ್ಕೆ ಕೈ ಹಾಕಿದರು. ಪೌರಸಭೆಯವರು ಒಪ್ಪಿಸಿದ ಬೆಳ್ಳಿಯ ಪೆಟ್ಟಿಗೆಯು ಮೊದಲು ಹರಾಜಿಗೆ ಬಂತು.

ಈ ಸಂದರ್ಭವಾದ ಬೆಳ್ಳಿಪೆಟ್ಟಿಗೆಯ ಅಸಲು ಖರೀದಿ ೧೫೦ ರೂಪಾಯಿಗಳು. ಬಣ್ಣಿ ಸವಾಲ್‌ಮಾಡಿರಿ ಎಂದು ಗಾಂಧಿಯವರು ಕೇಳಿದರು ೫೦ ಗೂಪಾಯಿನಿಂದ ಸವಾಲ್ ಆರಂಭವಾಯಿತು. ೭೫ ರೂ, ೧೦೦ ರೂ, ೧೨೫ ರೂ, ೧೫೦ ರೂ, ೧೭೫ ರೂ, ೨೦೦ ರೂ, ೨೨೫ ರೂ, ೨೫೦ ರೂ, ೨೭೫ ರೂ, ೩೦೦ ರೂ, ೩೨೫ ರೂ, ೩೫೦ ರೂ, ೩೭೫ ರೂ, ೪೦೦ ರೂ, ೪೨೫ ರೂ, ೪೫೦ ರೂ, ೪೭೫ ರೂ, ೫೦೦ ರೂ, ೫೨೫ ರೂ, ೫೫೦ ರೂ, ೫೭೫ ರೂ, ೬೦೦ ರೂ, ೬೨೫ ರೂ, ೬೫೦ ರೂ, ೬೭೫ ರೂ, ೭೦೦ ರೂ, ೭೨೫ ರೂ, ೭೫೦ ರೂ, ೭೭೫ ರೂ, ೮೦೦ ರೂ, ೮೨೫ ರೂ, ೮೫೦ ರೂ, ೮೭೫ ರೂ, ೯೦೦ ರೂ, ೯೨೫ ರೂ, ೯೫೦ ರೂ, ೯೭೫ ರೂ, ೧೦೦೦ ರೂ. ಈ ಪ್ರಕಾರ ಸವಾಲು, ಕೊನೆಗೆ ೨೦೦೦ ರೂಪಾಯಿಗಳಿಗೆ ನಿಂತಿತು. ಬೊಂಬಾಯಿ ಅನಂದಭವನ ಹೋಟೆಲಿನ ಮಾಲೀಕರು ಕೊಂಡುಕೊಂಡರು. ಒಬ್ಬ ಮಹಿಳೆಗೂ, ಈ ಹೋಟೆಲಿನ ಮಾಲಿಕರಿಗೂ ನೈಫೋಟ ಇತ್ತು. ಮಧ್ಯೆ ಮಧ್ಯೆ ಗಾಂಧಿಯವರು ಹಾಸ್ಯಕರವಾದ ಮಾತುಗಳನ್ನಾಡುತ್ತಿದ್ದರು. ಗೋರಕ್ಷಣ ಸಭೆಯ ಮಾನಪತ್ರವು ಚೌಕಟ್ಟು ಸಮೇತ ೧೫ ರೂಪಾಯಿಗಳಿಗೆ ಹರಾಜಾಯಿತು. ಇನ್ನೂ ಕೆಲವು ಸಾಮಾನುಗಳು ಹರಾಜಾಗದೆ ಉಳಿದವು. ಇಷ್ಟು ಹೊತ್ತಿಗೆ ಜನರ ಗದ್ದಲವು ಬಹಳ ವಾಯಿತು. ನುಗ್ಗುಲಿವು ಮಿತಿಮೀರಿತು. ಜನರೆಲ್ಲಾ ಎದ್ದು ಬಿಟ್ಟರು. ಪೊಲೀಸಿನವರ ಮತ್ತು ಸ್ವಯಂಸೇವಕರ ಹತೋಟಿಯು ತಪ್ಪಿತು. ಹರಾಜನ್ನು ನಿಲ್ಲಿಸಿ ಗಾಂಧಿಯವರು ವೇದಿಕೆಯಮೇಲೆ ಎದ್ದು ನಿಂತು, ಕೆಲವು ನಿಮಿಷಗಳೊಳಗೆ ಕೈಮುಗಿದುಕೊಂಡು ಜನರಿಗೆ ದರ್ಶನಕೊಟ್ಟು ಶೇಷಾದ್ರಿ ಭವನಕ್ಕೆ ಹಿಂತಿರುಗಿದರು. ಪಾರ್ಥನಾ ವೇಳೆಯಲ್ಲಿ ಸಾಮಾನುಗಳನ್ನು ಹರಾಜುಹಾಕುವುದಾಗಿ ತಿಳಿಸಿದರು. ಗಾಂಧಿಯವರು ವಾಪಸು ಹೋಗುವಾಗ ಬಹಳ ಗಲಾಟೆಯಾಯಿತು.

ಯಾವ ತೊಂದರೆಯೂ ಇಲ್ಲದೆ ಗಾಂಧಿಯವರು ತಮ್ಮ ಬಿಡಾರವನ್ನು ತಲಪಿದರು.

ಪ್ರಾರ್ಥನೆ

ಸಾಯಿಕಾಲ ೬ ಘಂಟೆ ಸುಮಾರಿನಲ್ಲಿ ಶೇಷಾದ್ರಿಭವನದ ಹೊರಗಡೆ ಗಾಂಧಿಯವರು ಪ್ರಾರ್ಥನೆ ಸಭೆಯನ್ನು ಸೇರಿಸಿದ್ದರು. ಇಲ್ಲಿಯೂ ಸಹ ಬಹು ಮಂದಿ ಸೇರಿಬಿಟ್ಟಿದ್ದರು. ಮಹಿಳೆಯರ ಸಂಖ್ಯೆಯು ಅಧಿಕವಾಗಿತ್ತು ಭಗವದ್ಗೀತಾ ಪಠನವಾದನಂತರ ತುಮಕೂರಿನ ಮಿ|| ರಂಗಸ್ವಾಮಯ್ಯರವರು ಕೆಲವು ನಿಮಿಷಗಳವರೆಗೆ ದೇವರ ಕೀರ್ತನೆಗಳನ್ನು ಹಾಡಿದರು. ತರುವಾಯ ಅನೇಕ ಪದಾರ್ಥಗಳನ್ನು ಹರಾಜುಮಾಡಿದರು.

ಈ ವೇಳೆಯಲ್ಲಿ ಗಾಂಧಿಯವರು ಬಹಳ ಹಸನ್ಮುಖಗಳಾಗಿ, ಹಾಸ್ಯಮಾಡುತ್ತಾ, ನಗುತ್ತಾ, ಪಕ್ಕದಲ್ಲಿ ಕೂತಿದ್ದ ಹೆಣ್ಣು ಹುಡುಗರನ್ನು ನಗಿಸುತ್ತಾ, ಕುಳಿತಿದ್ದರು.

ಇಷ್ಟಕ್ಕೆ ಗಾಂಧಿಯವರ ಒಂದು ದಿನದ ಕಾರ್ಯಕ್ರಮವು ಕೊನೆಗೊಂಡಿತು. ಜನರು ಅನಂದದಿಂದ ತಮ್ಮ ತಮ್ಮ ಮನೆಗಳಿಗೆ ತಿರುಳಿದರು.

ಯಾವ ಅಡಚಣೆಗಳೂ ಇಲ್ಲದೆ ಗಾಂಧಿಯವರ ಕಾರ್ಯಕ್ರಮಗಳು ಸಾಂಗವಾಗಿ ನೆರವೇರಿದವು.

ಪ್ರಯಾಣ

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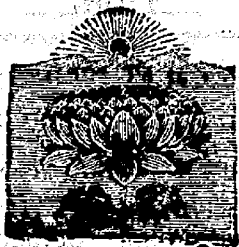
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RS. 15-00

PRESIDENT AYUB HITS OUT

"President Ayub Khan of Pakistan, retaliating against Opposition criticism in the hard-hitting election campaign, has brought out some skeletons in the country's political cupboard which, according to him, shows up the five-party "combined opposition" for what it is worth.

The main objectives of his attack were the former Prime Ministers, Khwaja Nazimuddin and Chaudhari Mohammad Ali, who have been particularly unkind to the President, in the current campaign.

According to the text of President Ayub Khan's Press conference in Lahore on Friday now available, Khwaja Nazimuddin's incompetence was hard to match while Mohammad Ali, Prime Minister, was like "a rat in a room struggling hard to find a hole in which to hide!"

Chaudhari Mohammad Ali once told him "For God's sake, take over this country for me," the President said.

Of Khwaja Nazimuddin, President Ayub said, "He was my Defence Minister when I was Commander-in-Chief, I would not get a decision from him in under six months or a year even in ordinary cases!"

"And when he was removed from the Prime Ministership, his house had to be ransacked to recover the files; there are half a dozen files that have not been traced so far!"

Going to the office and seeing him sitting in a chair was a sight. On the whole of his table, there used to be piles and piles of files and all you could see of Khwaja Nazimuddin was a part of his face above his chin and when you started talking to him about the serious things in life, he chose to go to sleep! It was a job making him wake up and listen to you, let alone getting a decision!

"If the Khwaja Sahib could be the Governor-General of Pakistan and Prime

Minister, I maintain I would score a few more marks than the Khwaja Sahib."

Of Chaudhari Mohammad Ali, President Ayub said, "He was incapable of making decisions, incapable of giving leadership, of small heart, jealous, very good at intrigues, but no creative action".

The President added. "I have seen him when he was repudiated by his own party; when Dr. Khan Sahib was appointed Chief Minister here in Lahore, his party held a meeting and repudiated him.

"Again being Prime Minister, he was also Defence Minister and I had to go and get certain decisions from him. I have never known a man in such a pathetic State as Chaudhari Mohammad Ali was in!"

President Ayub apart from poking fun at the five party "combined Opposition", expressed at his Press conference a far-from-flattering opinion of Miss Fatima Jinnah, who is his rival in the Presidential election.

Ayub Khan said that Miss Jinnah, for whom "I have great regard", had no knowledge of the circumstances, people or problems of the country. She had at one time or the other assailed her present supporters while the latter had in turn abused her!

The Jinnah-i-Islami, one of the five Opposition parties which have entered into an electoral alliance—has now decided to support Miss Fatima Jinnah for presidential election.

The ban on the party was lifted a few days ago following the judgment of the Supreme Court!"

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"Rationalist", Mysore.**

FLOOD-WATERS VIE WITH PLAN FUNDS!

"A merchant of Rajamandry, who saw the fury of the floods in Macherla, and lived to tell the tale, described how a wave of water, five feet high, swept through the town recently with the sound of a screaming siren.

Mr. Abdul Rasak, who was in Macherla to purchase stone slabs, was standing with his clerk by the side of a hotel, when the wave came. There was heavy rain at the time.

Mr. Rasak and his clerk Jalil ran about 30 yards, and then he climbed a neem tree, asking his companion to do likewise. But in the meantime, the waters had swept Jalil away, with a handbag in which he was having Rs. 1,200. Jalil's body has not yet been traced!

Mr. Rasak broke into tears as he narrated the story. A resident of Rajamandry, he has seen bigger floods in the mighty Godavari, but this was a strange and heart-rending experience. Men and women waiting for buses were washed away!

The driver of a lorry, carrying cement bags from Vijaywada said he saved himself by standing on top of the lorry, and holding on to a tree branch nearby. He was in that position from 10 a.m. to 5 p.m!

The unprecedented rain in the Palnadu region, comprising Gurajala and Macherla taluks, and the resulting floods, has caused devastation to standing dry crops of jowar, chillies and grams.

Fifteen major P.W.D. tanks, 50 minor irrigation tanks, and the anicut on the Nagaleru river near Dachepalli, breached in the heavy rain.

Macherla and Dachepalli, Major panchayat towns, suffered the worst devastation in the area. Macherla, headquarters of

the sub-taluk, suffered most on account of the floods in the Chandravanka. The whole town was under 10 to 15 feet of water. The water level in the Deputy Tahsildar's office, touched the ventilator, which is about 15 feet from the ground level! About ten lakhs rupees in currency in various denominations in the strong room of the treasury was soaked and damaged!

The Police lines were under 10 feet of water, and all the families were shifted to a nearby terraced building, leaving all their possessions behind. Floodwaters even touched the ceilings of the ancient Chennakeshavaswami temple, built about five centuries ago.

The first warning of floods came when the Chandravanka started rising from the early hours. The people however were complacent. By 10 a.m. the whole town was flooded! The waters pushed ahead of them a stream of screaming humanity, seeking any elevated spot. In the process many were never seen or heard of again!

Macherla, with a population of 15,000, grew in importance when work on the Nagarjunasagar Project began in 1956. The only town near the Project, it is the base of operations, as well as the railhead for the Project. One of the biggest cement factories, with a labour force of 4,000, is located here.

The only area not affected by the floods in the town is the Canal Division Colony and the cement factory colony where the water was only three feet deep. The velocity of the flood water was so great that electric poles were twisted and thrown away! The telephone and telegraph system was completely damaged, the telephone exchange and machinery being silted. &c. &c.

Man's plans, subject to God's plans!

Ed.

The Rationalist

TRAGIC DEATH

New Delhi.

Oct. 1964.

"An unfortunate accident on the road to Bomdila recently brought to an end the career of an outstanding press photographer, Mr. James Burke of the American magazines, TIME-LIFE.

He slipped to his death about 800 feet into a gorge, the camera still in his hand. On an assignment on the natural scenery of the Himalayas which took him from Kashmir to NEFA, he was motoring to Bomdila. Twenty-seven miles from Tezpur he got out of the jeep to take some pictures. He went to the edge of the road, lost his balance and as he tried to recover it a loose boulder gave way.

The body has been recovered."

Said a tragic news report. When in 1951 we founded the "International Academy of Sanskrit Research" and had its inauguration by H. H. The Maharaja, it was our good fortune to procure an astonishing manuscript, Maharshi Bharadwaja's "Vaimanik Shastra." The P. T. I. and Reuter's gave world publicity to it. One of the first letters which reached us on the matter was from the above Mr. James Burke of TIME-LIFE International. He wrote.

"TIME-LIFE

INTERNATIONAL

4 Underhill Lane,
Civil Lines

Delhi. August 23, 1952.

The Editor,

International Academy of Sanskrit
Research, Mysore.

Dear Sir :

I was extremely interested in reading news reports this week regarding the discovery

of an ancient manuscript on "Vaimanika Shastra" (Science of Aeronautics) by you. Diagrams of three types of aeroplanes—"Sundar" "Shakuna" and "Rukma"—were also reported discovered.

I am wondering whether it would be possible for me to visit you at Mysore and photograph these diagrams and also to obtain a fuller report of this amazing discovery for the above magazines (Time & Life), which I represent in India.

Thanking you for a reply, I am,

Sincerely yours,

James Burke.

(Chief, New Delhi Bureau)

To which we replied :

"To

Mr. J Burke,
Time-Life, Delhi.

Mysore,
26-8-1952.

Your letter of the 23rd inst. has come like a queen bee with large retinue, or the Flagship of the Spanish Armada !

Yes, you could photograph the 3 ancient aeroplane drawings, and I could give you absorbing information connected therewith. I myself wanted to write to the Times, Star, and Chicago Tribune.

I am a Sanskritist of 50 years, Journalist of 40 years, and student of American Literature of 35 years. Ben Franklin's book was a boyhood friend. Washington, Jefferson, Wendell-Phillips and Lincoln and others have been inspiring names. I have written the Life of Carnegie in Canarese, have received John Wanamaker's Golden Book from Rodman Ltd., have had pen-friendship for 15 years with Harvey E. Fisk. Economic writer of Bankers' Trust Company, New York. I own a letter from Woodrow Wilson from the White House, after his return from Paris !

If you come to Mysore for a week,—as Freeman goes to Florida,—I — not promise—but—prophecy, not one scoop, but several scoops, and more thrill than you can get in a year in the abode of Mammon, Delhi.

Possibly you may get New York's "Best Journalist of the Year" medal!

Lord Northcliffe once went to meet Hearst in Paris and coming out told Tom Clerk, his pet Editor, "That 10 minutes was worth £10,000 to me!"

The International Academy is a private institution unaided by any body. Would your scoop be worth 1000 dollars to the Academy? If so please wire consent and date of arrival.

G. R. Josyer."

He replied:

September 1, 1952;
"Mr. G. R. Josyer, Director,
International Academy of Sanskrit
Research, Mysore.

Dear Mr. Josyer,

Thank you very much for yours of 26th August. Also for the printed material and other information you sent under separate cover.

Your letter was most interesting, but I'm afraid there is not enough to justify my making a special trip to Mysore at this time. I have noticed that there is another published work on the "Vaimanika Shastra" at the Baroda State Library. Also the price of 1000 dollars is rather heavy. Actually, we operate on the reverse procedure in that respect: people—at least those whom I have thus far met—are usually so delighted to have their material reach Life's vast audience (an estimated 20 million) that there is no question of payment.

Nevertheless, I do hope to meet you one day, and if I ever get to Mysore (which I should like to do anyway), I shall certainly let you know.

Sincerely yours,

James Burke.

(Chief, New Delhi Bureau)"

His tragic death recalls the above correspondence to our memory.

THEY DESTROY CIVILIZATION

(Continued from last issue)

Termites work quickly and quietly. They are seldom discovered until they are firmly entrenched. You can't find them just by testing the wood in your house. You have to drive a sharp instrument deep into window sills and ledges.

If the point penetrates easily, strip off the outside. Inside the wood you'll find tunnels running with the grain, covered with little speckles of earth and scales from wings and bodies and possibly remains of paper which the termites have used to reinforce the tunnels.

They love warmth, and centrally heated homes provide a favourable environment. More sap-wood is used in today's homes than the former hardwood, and this is more to a termite's liking,

Part of the termites' drive to conquer fresh land lies in the fact that his native habitat woodlands, are being converted into homes.

The termitary is started by a king and queen. The queen is an egg machine: she produces more than 30,000 eggs daily! To achieve this remarkable feat her body swells to four inches long.

She seldom moves from her underground kingdom. An army of insect waiters fetch her food. Another group keeps her warm and her eggs continually despatched to the incubating tunnels.

The termitary is run like clockwork. There is no slacking. Tiny tunnels are regularly cleaned and kept free from obstruction. Scraps of rotting vegetation are brought in to provide heat.

To destroy termites you must find the nest and kill the queen. Without her guidance the horde is completely demoralised. They panic and scatter until another queen can appear and organise them!

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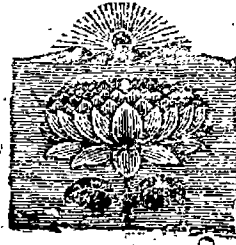
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"About 200 women, who waited from almost dawn recently and still could procure no foodgrains, marched in procession to the Taluk Office hoping officials would show a way out.

No response came from the revenue officials but the police did come and dispersed the crowd, it said.

Three women who had queued up for grain in the scorching sun and lingered for hours on empty stomachs, fainted, it is stated. When they regained consciousness and were questioned why it happened, tears were their only answer!"

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"The Government has set a target to increase the export of engineering goods considerably by the end of the Fourth Five Year Plan. This target though vitally important to our economy, looks a bit ambitious. It cannot be said that it would not be possible to achieve this. However, the success of our efforts to attain this would depend upon the

extent to which the Government is prepared to go for creating a favourable climate for its achievement."

* * *

Paper Plans, inefficient officialdom, famished people; and helpless industrialists, four wheels of national sovereignty!

STRICTURES

In the context of Khrushchev's dismissal a Pravda editorial described the Soviet Communist Party as an "enemy of subjectivism and drifting in Communist construction."

"Hare-brained scheming, immature conclusions and hasty decisions and actions divorced from reality, bragging and phrasemongering, commandism and unwillingness to take into account the achievements of science and practical experience are alien to it.

"The construction of Communism is a live, creative undertaking and it does not tolerate arm-chair methods, personal decisions and disregard for the practical experience of the masses."

But Moscow observers interpreted the criticism as referring to the ex-Premier's tenure of office.

The editorial said: "In following its general course, the Party has been irreconcilably and consistently opposing and continues to oppose the ideology and practice of personality cult which is alien to Marxism-Leninism, alien to the very nature of our Socialist system."

* * *

May the people of India assume that there is no hare-brained scheming, immature conclusions, hasty decisions, actions divorced from reality, bragging and phrasemongering, in Delhi or the States? Ed.

PROFESSOR HOYLE'S THEORY



It will be as well to begin with a few ideas about relativity. Let us start with Pythagoras's theorem, that for a right-angled triangle the square of the hypotenuse is equal to the sum of the squares of the other two sides.

This statement applies to a triangle drawn in a plane, to two dimensions as we might say. There is a corresponding statement in three dimensions and also in four, or more dimensions. Let me now ask an important question: Is Pythagoras's Theorem true, whether in its simple two dimensional form or in its more general higher dimensional form?

The schoolboy proof of the theorem springs immediately to mind; but the proof simply shows that the theorem is true if certain axioms are true. So our real question is: Are the axioms true?

For example, is Euclid's famous axiom that through any point it is possible to draw one, and only one, line parallel to a given line true? The question cannot be settled by mathematics. It has to be settled by looking at the world—that is, by physics. So let us not begin by begging the question on the grounds either of mathematics or of intuition.

Indeed, there are other forms of geometry to be considered in which Pythagoras's theorem is definitely untrue. A curious possibility, wildly different from our own intuitions, is one in which the square of the hypotenuse of a right-angled triangle is equal not to the sum of the squares of the other two sides but to the difference of their squares. Apart from this curious point such a geometry is otherwise very similar to that of Euclid.

We are now in a position to consider Einstein's first theory of relativity, the special

theory put forward in 1906. What Einstein said was that the world of physics is four dimensional, three dimensions of space and one of time and that the geometry of this four-dimensional world has the following characteristics.

So far as the three dimensions of space are concerned the form of Pythagoras's theorem, generalized from two dimensions to three, is true: but if we take the generalization to four dimensions the theorem is untrue. As soon as time is included we have to change from the sum of the squares to the difference of squares—the contribution of the time dimension always comes in with a minus sign instead of with a plus sign.

There is something inherently satisfactory about this, because we know intuitively that time and space are not exactly the same thing, as they would have to be if we carried Pythagoras's result into four dimensions without any modification. Einstein's modification was to slip in that critical minus sign.

A word here about the so-called clock paradox, about the man who goes off in a rocket into space and who returns to find that his friends here on the Earth have aged differently from himself.

This is a problem in which time is involved, and if you are going to be able to calculate it correctly you must remember that minus sign. And this is where the so-called commonsense arguments go wrong; they are based on carrying Pythagoras unmodified into the four dimensions of space and time.

All this refers to Einstein's theory of 1906, the theory that produced the famous cliché, $E = mc^2$. In 1915, ten years' later, Einstein put forward an entirely new idea so strange and original that a number of scientists revolted against it, but with the passage of years, nearly fifty years, this new idea has become wholly accepted. And nowadays, physicists deal in still queerer concepts.

(Continued on page 6.)

The Rationalist

MANKIND

Currently, the world's population is increasing by almost 63 million per year—an increase larger than the combined population of France and Czechoslovakia.

The fastest growing region is middle-America—including the Caribbean—where since 1958, the population grew at an annual rate of 2.9 per cent. But the largest regional increase in absolute numbers was in east Asia, where there were 74 million more people in 1962 than in 1958.

These figures are given in the United Nations Demographic Year-book, 1963. Covering almost 250 geographic areas, the compilation deals with international statistics on area, population, birth, death, marriage and divorce.

At least 20 per cent of the inhabitants of the world now live in mainland China.

Although the Statistical Office of the United Nations does not have a current official estimate of the size of the population in mainland China, semi-official estimates placed the number at 670 to 680 million in 1958.

Mid-1962 estimates of nine other countries with very large populations are: India, 449 million; USSR, 221 million; United States, 187 million; Indonesia, 98 million; Pakistan—97 million; Japan, 95 million; Brazil, 75 million; Federal Republic of Germany, 55 million; and United Kingdom, 58 million. Approximately two-thirds of the world's population live in these 10 largest countries.

Measured by area, the 10 largest countries in descending order of size are the USSR, Canada, China (mainland), United States, Brazil, Australia, India, Argentina, Sudan, and Algeria.

Tokyo is still the largest city in the world, followed by New York. The estimated population of Tokyo City proper in October 1962 was 8,613,000 persons. The most recent figure for New York City proper—comprising Manhattan, Brooklyn, Bronx, Queens and Richmond—is the April 1960 census population of 7,781,984. New York's area is about 247 square kilometres greater than that of Tokyo.

The third largest city in the world is Shanghai, with an estimated 6,900,000 inhabitants. Other cities with an enumerated or estimated population of over 3 million are: Moscow (6,317,000), Bombay (4,422,165), Peking (4,010,000), Chicago (3,550,404), Cairo (3,418,400), Rio de Janeiro (3,223,408), Tientsin (3,220,000), Leningrad (3,180,000), London (3,17,9980), Sao Paulo (3,164,804), Osaka (3,151,000) and Mexico City (3,050,723).

These figures refer only to population within the administrative boundaries of each city. If the population in surrounding urban areas were also taken into account, there would be change in rank order and the list of cities with over 3 million people would be much longer. Thus, for instance, the urban agglomeration figure for London (or "Greater London") is over 8 million inhabitants and for Paris over 7 million.

The Ivory Coast has the highest birth-rate reported by any country in recent years, with 56 babies per 1000 inhabitants born annually. The birth-rate is almost as high in Togo and Dahomey. On a regional basis highest birth-rate is found in South East Asia with an estimated 49 births annually per 1,000 population.

In northern, western and central Europe, the birth-rate is only 18 and in West Berlin it drops to 11.1. Among major countries, Hungary has the lowest birth-rate, 12.9 per 1000. The average for the world as a whole is 37,

In tropical and Southern Africa and south-west Asia the estimated regional death-rate is 24 per 1,000 population and in the Ivory Coast it reaches 33.3. The lowest death-rate among major countries is found in Iceland where only 6.8 persons per 1,000 inhabitants die annually. The average for the world is 17.

CIVILIZATION?

"Only one of these warriors had received an education by Western standards. But I remembered a question put to me by a Masai elder some time before. "What is education? We had education before the white man came. We knew the climate and geography of our country, where the rivers ran and the water was, and the best pastures for our cattle. We knew the wild animals and the trees, and the different kinds of grasses. Is that not education?"

"Is civilization progress? Is aviation a boon to man? Living in the jungle's primitive environment has often made me doubt it.

"In Africa there are tribal wars and poison arrows. Regulations stated that we must have at least ten rifles in our expedition when we travelled through north Kenya. We slept with our guns, and guards were posted round our camp through all hours of the night. But one of my last acts before leaving home was to inspect a newly built underground shelter from nuclear weapon attack! Could an African be convinced that replacing the danger of poison arrows with that of atomic bombs proves civilization's progress?"

Lindburg.

IN WEST GERMANY

The productivity of one working hour in West German industry increased more than 120 per cent between 1950 and 1963. This increase in productivity brought the West German industrial worker higher wages, shorter working hours and above all, considerable improvement of his money's buying power. A worker in 1959 needed 1,600 working hours to earn a new middle-class car compared to a good 1,140 hours today. He must work an average of 10 minutes for a bottle of beer, 17 minutes for two pounds of bread and 45 minutes for a top quality pair of ladies' nylon stockings in 1964. Two pounds of butter cost the industrial worker roughly two hours, a refrigerator 96½ hours (compared to 168 hours in 1959) and approximately 250 hours for a television set. The productiveness of each person employed in West Germany's industry increased from 1950 to 1963 an average 78 per cent. Whereas 405 hours had to be worked in 1953 to produce a car, only 150 hours were needed last year. In order to mine 10 tons of coal in 1953, 80 hours were needed in comparison to a mere 48 in 1963. And ten years ago, 27 work hours were needed to produce one ton of steel compared to only 16 at the present.

But in India labour productivity has no relation to labour cost. They are less work-minded, more cinema-minded! Ed,

ಯಜುರುಸಾಹಮ್ ೦-೨೫.

ಯಜುಸ್ಸಂಧ್ಯಾನಂದನ ೦-೨೫.

ಭಗವದಾರಾಧನ ೦-೪೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ

ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1-25.

Life of Saint Anantarya,
in English and Hindi. 1-00.

(Continued from page 3.)

The new idea was that the theory of 1905, what I shall call the 'special' theory, is only locally true. In any sufficiently small locality, situated anywhere in the universe, the geometry takes the form we have been discussing; but on a larger scale, the geometry is much more complicated—it need have very little relation to Pythagoras or to Euclid.

Let me give you an example, one indeed that may have played a part in forming Einstein's own ideas. Suppose you draw geometrical figures on the surface of a sphere. Provided you draw them small enough they will satisfy the geometry of Euclid quite closely; for example, you will find that the sum of the angles of a triangle add up to 180 deg. But if you draw a large triangle this will no longer be true even approximately.

Suppose you draw a triangle on the surface of the Earth, starting at the North Pole. You go down a particular meridian until you reach the equator, then along the equator over 90 deg. of longitude, then back along the new meridian to the North Pole. The angles in your triangle will now add up to 270 deg., nothing at all like Euclidean geometry!

In Einstein's case the size of a locality over which the simple geometry of the special theory could be taken as valid was considerably larger than a few miles, so that the special theory does not violate common-sense ideas arising from everyday experience.

Nor was the physicist, working in a terrestrial laboratory, called in to make any serious reassessment of his localized experience. It was only when events which were widely separated had to be compared with each other that the new theory of 1915 became important.

Consider then two widely separated localities. In each of them we have the simple

geometry of the special theory. But how are we to connect the two localities one with the other? How are we to describe events in one, as seen from the other? According to Einstein, by means of a far more complex geometry, one first studied in the nineteenth century by the German mathematician, Riemann.

Let me insert a grave word of warning at this point—against a mistake that is often made. It is wrong to use the ideas of special relativity whenever you want to compare events in two widely separated localities. You learn in special relativity that no material object can move faster than light, and this is true so long as you stick to one and the same locality. What you must not do is compare the speed of light in one locality with the speed of an object in another locality.

Many people become very puzzled by the expansion of the universe and by the statements made by professional relativists that some galaxies are probably receding from us at speeds that exceed the speed of light. They feel that such a statement contradicts relativity. And so it would if the galaxy in question, and the light, could be considered as belonging to the same locality: but they cannot.

The speed of light is measured here in a terrestrial laboratory, in our own locality, whereas the galaxy is separated from us by many billions of light years and is in a quite different locality of its own. The two localities are separated by a vast distance over which the geometry is not that of the special theory.

How then are we to connect two widely separated localities? How are we to find the correct geometrical relations? It was to this difficult, highly mathematical problem that Einstein applied himself in the ten years between 1905 and 1915.

(To be continued.)

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Recently I chanced to go over the first two vols. of "Shringara Prakasha" of Bhojaraja containing 14 Prakashas for quotations from Bhartrihari's "Vakya-padeeya" which we are editing for the University of Poona. When will we get the remaining 22 Prakashas in print? Will you let us know the progress of the work? I think this is published for the first time.

Yours truly,
V. P. Limaye.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್. ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

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ಜಯಕರ್ನಾಟಕ:

“ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಸೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟರ್-ಲಾ ಅವರು ಹೇಳಿರುವ “ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಖನಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ” ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು.”

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ಬೆರೆ 0-28

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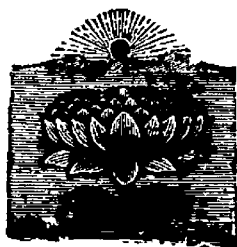
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of all matters of Public interest, in the economic,
commercial, and literary fields.

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RS. 15-00

PROFESSOR HOYLE'S THEORY

(Continued from last issue)

The brilliant idea, which he followed to a successful conclusion, was that the phenomenon of gravitation is precisely the way in which we experience the fact that the connecting geometry is not simple; that the geometrical relationships between different localities is the phenomenon of gravitation. There is no such thing as gravitation apart from the geometry.

It is now a matter of history that by following up this idea, within the context of a strict mathematical scheme, Einstein was able to find small differences in what he expected to be the motions of the planets, from what one expects on Newton's theory of gravitation. It is also a matter of history that wherever it has been possible to make a test of these small differences, the test has come down on the side of Einstein.

In such circumstances one needs to be either bold or rash to attempt any new theory of gravitation. Even so, a number of attempts have been made, by Whitehead and by Milne for example. Such attempts have always ended up by failing to incorporate all the relevant observations, and this has also been the fate of some other ideas that have been put forward in recent years.

So, Dr. Narlikar and I are clearly aware that in putting forward still another idea we may be like small boys trying to steal apples. Our work agrees with Einstein's philosophy up to the technical stage when one has to draw up a system of mathematics to deal with the problem of working out the geometrical relationships between different localities.

Einstein gave one method of doing the job; we have given another. We have not

followed either Whitehead or Milne in trying to change the basic concepts and philosophy.

The immediate question is why bother with a new system of mathematics if the old one works perfectly well? The answer is because the old system contains conceptual difficulties that have worried every worker in the field, including Einstein himself. And also because Einstein's mathematics has always been a complete unit in itself. It has remained an isolated corner of physics which nobody has succeeded in relating in a really fruitful way to the rest of physics.

The difficulties go right back beyond Newton to Galileo's ideas of mass and inertia. Consider the first law of motion: unless a body is acted on by a force it will continue to move along a straight line with constant speed. Plainly the body will not be acted on by a force if it exists by itself in an otherwise empty universe, so that according to the first law of motion it will move with constant speed along a straight line.

It is trivial to the mathematician to show that there is not just one unique way of describing the motion of the body, that there are infinitely many ways of doing so, and that in an otherwise empty universe all ways have equal status. But out of this infinite set of ways of describing the motion there is only one in which the body moves with constant velocity. In all others the body possesses acceleration.

The conceptual difficulty is to decide what determines this unique description, the inertial frame as it is usually called. What criterion separates the inertial frame from the infinity of non-inertial frames in an otherwise empty universe? (I have formulated this problem in the phraseology of the Newtonian theory, but an exactly analogous situation arises in Einstein's theory.)

A way round this dilemma was suggested some eighty years ago by Ernest Mach. If

instead of the first law of motion, due to Galileo, we use the second law of motion, due to Newton, that the rate of change of momentum of a body is equal to the external force acting on the body; we see that if the external force is zero—as it is in our otherwise empty universe—then the momentum stays constant. For a body of fixed mass this immediately leads back to the first law, that the body moves with constant speed along a straight line; we are back at our dilemma.

Suppose, however, that the mass of a body behaves in a queer way in an otherwise empty universe, suppose indeed that there is no mass at all, then the deduction of the first law from the second collapses—in fact the theory itself collapses—and we can say nothing meaningful about the problem.

The point here is that we are thereby saved from a logical impasse—the laws of physics tell us that we are not thinking about a permissible problem. This was the idea of Mach, again described in Newtonian phraseology, but the same concepts also arise in Einstein's theory.

If you follow Mach in this way, you inevitably reach the conclusion that the attribute of mass, which has been present in physics from the time of Galileo, is not an inherent property of matter; it arises from the interaction of matter with the rest of the universe:—take away the universe and the property of mass simply disappears.

Here we have come to a big philosophical point. We are saying that even the most commonplace phenomena of our every-day world depend on the presence of the rest of the universe. But neither Newton's theory nor Einstein's give expression to this idea.

Both state that, as long as the Sun and Earth were left unchanged, the rest of the universe could be removed and life here on the Earth could proceed quite normally.

There would no longer be any stars in the sky but that is about all the difference you would notice.

The irony of the situation is that Einstein began his work with the hope that he could give mathematical expression to this very concept of Mach. Not only did his theory fail to do so, but he became convinced that Mach must be wrong. Suppose Mach were right, and that the mass of a particle does arise from the interaction of that particle with the rest of the universe, then the mass of a body such as the Earth will arise in part from interaction with the distant parts of the universe outside the solar system.

You might expect this distant component to be more or less constant as the Earth moves round the Sun in its orbit. But the part due to the Sun will not be quite constant, because the orbit is not strictly a circle and our distance from the Sun changes throughout the year. So you might expect that the Earth's mass will change very slightly as it moves, and only a slight change is needed to produce a serious effect on the dynamics of the orbit.

In fact the observational agreement perihelion motion of Mercury and Venus with Einstein's theory is very sensitive, and it is readily destroyed by the type of effect I am describing. For this reason attempts to relate a Mach-type theory with the observations of planetary motions have hitherto failed.

What Narlikar and I think we have done is to find a way round this difficulty. We believe that the argument I have just given contains a serious loophole: namely, that it is not true that the interaction of a particle with the external universe remains constant as the particle changes its distance from the Sun.

The interaction is changed because the geometrical relation between the locality of

(Continued on page 6.)

The Rationalist

A MAN OF LUCK

Sri H. C. Dasappa, the modest Mysorean has died in a blaze of glory. He was our class-mate in the Maharaja's College, Mysore, some 52 years ago, when Professors C. R. Reddy, N. S. Subba Rao, M. Hiriyanna and B. M. Srikanthia adorned it.

About 25 years ago, in 1939, an anti-Government meeting at Viduraswaththa ended in Police-shooting. Government appointed a Committee of Enquiry. Following is the evidence given before it by Sri H. C. Dasappa:

"ಅನಂತರ ಶ್ರೀ ಎಚ್. ಸಿ. ದಾಸಪ್ಪನವರು ಸಾಕ್ಷ್ಯವತ್ತರು. ಅವರು ಬಂದು ದೀರ್ಘವಾದ ಲಿಖಿತ ಹೇಳಿಕೆಯನ್ನು ಹಾಜರುಪಡಿಸಿದರು.

ಅನಂತರ ಶ್ರೀ ಎಲ್. ಎಸ್. ರಾಜುರವರು ಪ್ರಶ್ನಿಸಿದರು.

ಸಾಕ್ಷಿಯು ತಮ್ಮ ಅನೇಕ ಬಂಧುಗಳು ಸರಕಾರ ಹುದ್ದೆಯಲ್ಲಿರುವರೆಂದೂ, ತಾವು ಅ. ಭಾರತ ಸ್ಥಳೀಯಸಂಸ್ಥೆಗಳ ಯೂನಿಯನ್ನಿನ ಆರು ಉಪಾಧ್ಯಕ್ಷರಲ್ಲೊಬ್ಬರೆಂದೂ, ಮೈಸೂರು ಮುನಿಸಿಪಾಲಿಟಿಯ ಚುನಾಯಿತ ಸದಸ್ಯರೆಂದೂ, ವಿಶ್ವವಿದ್ಯಾಲಯದ ಫಲೋಗಳಲ್ಲೊಬ್ಬರೆಂದೂ, ಮೈಸೂರು ಕಾಂಗ್ರೆಸ್‌ಗೆ ೧೯೩೭ನೇ ಅಕ್ಟೋಬರ್ ೨೦ರಿಂದ ೧೯೩೭ ನೇ ನವೆಂಬರ್ ೧೮ ರವರೆಗೆ ಹಂಗಾಮಿ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದರೆಂದೂ, ಈಗ ಕಾಂಗ್ರೆಸ್ ಕೆಲಸಗಾರರಲ್ಲೊಬ್ಬರೆಂದೂ ಹೇಳಿದರು.

ಪ್ರ. ಜೈಲಿನಲ್ಲಿ ರಾಜಕೀಯ ಕೈದಿಗಳಿಗೆ "ಪರ್ಸಿಕ್ಯೂಷನ್" ಆಗುತ್ತೆಂದು ಹೇಳಿದಿರಿ. ಶ್ರೀ ಸಿದ್ದಲಿಂಗಯ್ಯನವರಿಗೆ ಕೈಬೇಡಿ ಹಾಕಿ ಬೆಂಗಳೂರಿನಿಂದ ಮೈಸೂರಿಗೆ ಬಹಿರಂಗವಾಗಿ ಕರೆದೊ ಕೊಂಡು ಬಂದರೋ ?

ಉ. ಹೌದು.

ಮತ್ತೊಂದು ಪ್ರಶ್ನೆಗೆ ಉತ್ತರವಾಗಿ, ಸರ್ಕಾರದ ನೀತಿಯನ್ನು ವಿರೋಧಿಸಿ, ಮೈಸೂರು ಸಿಟಿ ಮುನಿಸಿಪಾಲಿಟಿಯ ೧೨ ಸದಸ್ಯರು ರಾಜೀನಾಮೆ ಕೊಟ್ಟರೆಂದೂ, ಆ ವೈಕಿ ೧೧ ಜನರು ಚುನಾವಣೆಗೆ ಪುನಃ ನಿಂತು, ಪ್ರತಿಪಕ್ಷಿಯಲ್ಲದೆ ಜಯಹೊಂದಿದರೆಂದೂ, ಅವರಿಗೂ ಕಾಂಗ್ರೆಸ್ಸಿಗೂ ಅಂತಹ ವ್ಯತ್ಯಾಸವಿಲ್ಲವೆಂದೂ ಸಾಕ್ಷಿಯು ಹೇಳಿದರು.

ಪ್ರ. ಈಗ ಚುನಾವಣೆ ನಡೆಯುವುದಾದರೆ, ಕಾಂಗ್ರೆಸ್ಸಿಗೆ ತಕ್ಕ ಬಹುಳವಾಗಿದೆ ಎಂದು ಗೊತ್ತಾಗುವುದೋ ?

ಉ. ಕಾಂಗ್ರೆಸ್ಸಿಗೇ ಎಲ್ಲ ಸ್ಥಾನಗಳೂ ಬರುವುದೆಂದು ನಾನು ಘಟಾಘೋಷವಾಗಿ ಹೇಳಬಲ್ಲೆ.

ಪ್ರ. ಕಾಂಗ್ರೆಸ್ಸು ಕರನಿರಾಕರಣೆ ಚಳುವಳಿಯನ್ನು ಯಾವಾಗ ಅಾದರೂ ನಡೆಸಿತೇ ?

ಉ. ಯಾವಾಗಲೂ ಖಂಡಿತ ಇಲ್ಲ. ಹಾಗೆ ಅಧಿಕಾರಿಗಳು ಆರೋಪಣೆ ಮಾಡಿರುವಂತೆ ತೋರುತ್ತದೆ. ಇದನ್ನು ತೀವ್ರವಾಗಿ ಖಂಡಿಸುತ್ತೇನೆ. ಇದೇ ಸಮಯದಲ್ಲಿ ನಾನು ಕಾಂಗ್ರೆಸ್ ಕಾರ್ಯ ಕರ್ತನಾದರೂ ಇಲ್ಲಿಯವರೆಗೆ ಎಂದೂ ಕರನಿರಾಕರಣೆ ಜೋಧಿಸಿಲ್ಲ ಎಂದು ಘಟಾಘೋಷವಾಗಿ ಹೇಳುತ್ತೇನೆ.

ಶ್ರೀ ಕೆ. ರಾಮಸ್ವಾಮಿಯವರು, "ಸಾಕ್ಷಿಯು ದೀರ್ಘವಾದ ಹೇಳಿಕೆಯನ್ನು ಕೊಟ್ಟು, ಕಳೆದ ೧೨ ವರ್ಷಗಳಿಂದ ಮೈಸೂರಿನ ಅಧಿಕಾರ ಹೇಗೆ ಪ್ರಜಾಭಿಪ್ರಾಯಕ್ಕೆ ವಿರೋಧವಾಗಿದೆ ಎಂಬುದನ್ನು ತೋರಿಸಲು ಪ್ರಯತ್ನ ಪಟ್ಟಿದ್ದಾರೆ. ಅವರು ವ್ಯಕ್ತಪಡಿಸಿರುವ ಅಭಿಪ್ರಾಯಗಳಿಗೂ ಈ ಕಮಿಟಿಯ ಮುಂದೆ ಇರುವ ಕಾರ್ಯಕ್ಕೂ ಸ್ವಲ್ಪವೂ ಸಂಬಂಧವಿಲ್ಲ. ಅಂತಹ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಕುರಿತು ನಾನು ಸಾಕ್ಷಿಯನ್ನು ಪ್ರಶ್ನಿಸುವುದಿಲ್ಲ. ಹಾಗೆ ಪ್ರಶ್ನಿಸದಿದ್ದ ಮತ್ತೊಬ್ಬ ನಾನು ಅವರ ಈ ಅಭಿಪ್ರಾಯಗಳನ್ನು ನಿಜವೆಂದು ಗಾರವಿಸಿರುವೆನೆಂದು ಖಂಡಿತವಾಗಿ ಭಾವಿಸಬಾರದು" ಎಂದರು.

ಶ್ರೀ ಎಲ್. ಎಸ್. ರಾಜು- ಇಲ್ಲಿಯವರೆಗೆ ಕಾಂಗ್ರೆಸ್ಸನ್ನು ಆರೋಪಿಸಲು ಸಾಕ್ಷ್ಯಗಳನ್ನು ಅಧಿಕಾರವರ್ಗದಿಂದ ತೆಗೆದುಕೊಳ್ಳಲಾಗಿದೆ. ಈಗ ಕಾಂಗ್ರೆಸ್ಸಿನ ಮೇಲೆ ಹಾಗೆ ಮಾಡಿದ ಪ್ರಯತ್ನದ ಮಿಥ್ಯತೆಯನ್ನು ಬಹಿರಂಗಪಡಿಸಲು ತೊಡಗಿದಾಗ, ಸರ್ಕಾರದ ಅಡ್ಡೋಲೆ ಬಿರು ಮಾನವಾಗಿರುವುದಾಗಿ ಜೇಳುವುದು ಅರ್ಥವತ್ತಾಗಿಯೇ ಇದೆ.

ಜಸ್ಟಿಸ್ ಸಾಗೀಶ್ವರಯ್ಯರ್-ಶ್ರೀ ರಾಮಸ್ವಾಮಿಯವರು ಸಾಕ್ಷಿಯ ಅಭಿಪ್ರಾಯಗಳ ಸಂಬಂಧವಾಗಿ ಪಾಟಿಸವಾಲು ನಡೆಸುವುದಿಲ್ಲ ಎಂದು ಹೇಳಲು ಸ್ವಾತಂತ್ರ್ಯ ಹೊಂದಿದ್ದಾರೆ. ಅದಕ್ಕಾಗಿ ನೀವು ಏತಕ್ಕೆ ಆಕ್ಷೇಪಿಸಬೇಕು ?

ಶ್ರೀ ರಾಜು-ನಾನು ಆಕ್ಷೇಪಿಸುವುದಿಲ್ಲ. ಆವರ ಮಾನದ ಅರ್ಥ ಸ್ಪಷ್ಟವಾಗಿಯೇ ಇದೆ ಎಂದು ಹೇಳುತ್ತೇನೆ. ಸರ್ಕಾರಕ್ಕೆ ವಿರುದ್ಧವಾಗಿ ಕೆಲಸಮಾಡುತ್ತಿರುವ ಕಾಂಗ್ರೆಸ್ಸು ತನ್ನ ಕಾರ್ಯವನ್ನು ಸಮರ್ಥಿಸಲು ತೊಡಗಿದಾಗ ಅವರು ಮಾನವಾಗಿರದೆ ಮತ್ತೇನು ? ಸಾಕ್ಷಿಯು ತಮ್ಮ ಹೇಳಿಕೆಯಲ್ಲಿ ತಿಳಿಸಿರುವ ಅಭಿಪ್ರಾಯಗಳು ಕಮಿಟಿಗೆ ಸಹಾಯವಾಗಿಯೇ ಇರುತ್ತದೆ. ಈ ಪ್ರಕರಣಕ್ಕೆ ಕಾರಣವೇ ನಿರಬಹುದು ಎಂಬುದನ್ನು ಕಮಿಟಿಯು ಪರಿಶೀಲಿಸಬೇಕಾಗಿದೆ. ಇದಕ್ಕೆ ಸಾಕ್ಷಿಯು ಅಭಿಪ್ರಾಯಗಳು ಸಹಾಯವಾಗುತ್ತವೆಂದು ನಾನು ನಂಬುತ್ತೇನೆ.

ಶ್ರೀ ಕೆ. ರಾಮಸ್ವಾಮಿಯವರು ಸಾಕ್ಷಿಯನ್ನು ಪ್ರಶ್ನಿಸಿದರು.

ಪ್ರ. ಈ 'ದಬ್ಬಾಳಿಕೆ' ಸರ್ಕಾರದ ಕೈಕೆಳಗೆ ಎಷ್ಟುಕಾಲದಿಂದ ಇರುವಿರಿ ?

ಉ. ಸರ್ಕಾರವು ದಬ್ಬಾಳಿಕೆ ನೀತಿಯನ್ನು ಕಳೆದ ಒಂದು ವರ್ಷ ದಿಂದೀಚೆಗೆ ಅನುಸರಿಸುತ್ತಿರುವುದು.

ಪ್ರ. ನಿರ್ದಿಷ್ಟವಾಗಿ ದಬ್ಬಾಳಿಕೆ ನೀತಿ ಯಾವಾಗ ಅರಂಭವಾಯಿತು ?

ಉ. ನನಗೆ ಜ್ಞಾಪಕವಿರುವನುಖ್ಯವಾಗಿ, ೧೯೩೭ನೇ ಜನವರಿಯಲ್ಲಿ ಎಂದು ಹೇಳಬಲ್ಲೆ.

ಪ್ರ. ಅನಂತರ ಜನರಲ್ಲಿ ಜಾಗೃತಿ ಹೆಚ್ಚಾಗುತ್ತ ಹೋಯಿತೋ ?

ಉ. ಹೌದು, ಸರ್ಕಾರದ ದಬ್ಬಾಳಿಕೆಯಂತೆಯೇ ಜನರ ಅಸಮಾಧಾನವೂ ಬೆಳೆಯಿತು.

ಪ್ರ. ಜನರಲ್ಲಿ ಅಸಮಾಧಾನ ಸರ್ಕಾರದ ಯಾವ ಕಾರ್ಯದಿಂದ ಬೆಳೆಯಿತು ?

ಉ. ಅನೇಕ ಕಾರ್ಯಗಳಿಂದ. ಎಲ್ಲವೂ ಒಟ್ಟಿಗೆ ಸೇರಿ ದಬ್ಬಾಳಿಕೆ ಎನಿಸುವುದು.

ಪ್ರ. ಈ ಅಸಮಾಧಾನವು ಪರಮಸ್ಥಾನಕ್ಕೆ ಯಾವಾಗಲಾದರೂ ಹೋಯಿತೋ ?

ಉ. ನನಗೆ ಗೊತ್ತಿಲ್ಲ.

ಪ್ರ. ಯಾವ ಜಿಲ್ಲೆಯ ಕಾಂಗ್ರೆಸ್‌ನಲ್ಲಿ ಸದಸ್ಯರು ಹೆಚ್ಚಾಗಿರುತ್ತಾರೆ ?

ಉ. ಪ್ರತಿಯೊಂದು ಜಿಲ್ಲೆಯೂ ಪ್ರೈವೇಟ್ ನಡೆಸುತ್ತಿದೆ.

ಪ್ರ. ಕಾಂಗ್ರೆಸ್ ಮನೋಭಾವ ಹೊಂದಿರುವವರಲ್ಲದವರೂ ಕಾಂಗ್ರೆಸ್ ಸಂಸ್ಥೆಯ ಸದಸ್ಯರಾಗಿಲ್ಲವೋ ?

ಉ. ಇಲ್ಲದಿರಬಹುದು. ಕಾಂಗ್ರೆಸ್ಸಿನವರಿಗಿಂತಲೂ ಹೆಚ್ಚು ಕಾಂಗ್ರೆಸ್ಸಿನವರೆಂದು ಹೇಳಿಕೊಳ್ಳುವವರೂ ಇರಬಹುದು.

ಪ್ರ. ಈ ಸರ್ಕಾರದ ಸಂಬಂಧವಾಗಿ ಕಾಂಗ್ರೆಸ್ಸಿನವರಿಗೆ ಅಭಿಪ್ರಾಯಗಳು ಇವೆಯಲ್ಲವೇ, ಇದೇ ಅಭಿಪ್ರಾಯಗಳನ್ನು ಕಾಂಗ್ರೆಸ್ಸಿನವರಲ್ಲದವರೂ ಹೊಂದಿರಬಹುದಲ್ಲವೇ ?

ಉ. ಹಾಗೆ ಹೋದಿರಲು ಸಾಧ್ಯವಿದೆ.

ಪ್ರ. ನೀವು ಸರ್ಕಾರದ ದಬ್ಬಾಳಿಕೆಯಿಂದ ಹಿಂಸೆಪಟ್ಟಿರುವಿರಾ ?

ಉ. ನಾನು ಎರಡು ಸಲ ಪ್ರಾಸಿಕ್ಯೂಷನ್ ಆದೆ. ಆದರೆ ಇದು ನನಗೆ "ಹಿಂಸೆ" ಎಂದು ಹೇಳುವುದಿಲ್ಲ. ಅಗತ್ಯವಿದ್ದರೆ ಇಂತಹ "ಹಿಂಸೆ" ಯನ್ನು ಅನುಭವಿಸಲು ನಾವು ಸಿದ್ಧವಾಗಿಯೇ ಇದ್ದೇವೆ.

ಶ್ರೀ ಕೆ. ರಾಮಸ್ವಾಮಿ-ಇದು ಗಾಂಧಿಯವರ ತತ್ವ !

ಪ್ರ. ಕಾಂಗ್ರೆಸ್ ಪ್ರಚಾರದಿಂದ ಜನರಿಗೆ ತಮಗಿರುವ ತೊಂದರೆಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳಲು ಅನುಕೂಲವಾಯಿತೋ ?

ಉ. ಅವರಿಗೆ ಮೊದಲೇ ಗೊತ್ತಿತ್ತು. ಆದರೆ ಅವುಗಳನ್ನು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಬಹಿರಂಗಪಡಿಸಿ ನಿವಾರಿಸಿಕೊಳ್ಳಲು ಪ್ರಯತ್ನಪಡಲು ಇದು ಉತ್ತೇಜನಕೊಟ್ಟಿತು. ಅವರು ವ್ಯವಸ್ಥೆಯಿಂದ ತಮ್ಮ ಕುಂದುಕೊರತೆಗಳನ್ನು ಮುಂದಿಡಲು ಅನುಕೂಲವಾಯಿತು. ಇದನ್ನೇ ಕಾಂಗ್ರೆಸ್ಸು ಮಾಡುತ್ತಿರುವುದು.

ಪ್ರ. ಈ ತೊಂದರೆಗಳನ್ನು ಪರಿಹರಿಸಲು ಕಾಂಗ್ರೆಸ್ಸಿನ ಆಶ್ರಯದಲ್ಲಿ ಜನರು ವ್ಯವಸ್ಥೆಯಿಂದ ಕೆಲಸಮಾಡುತ್ತಿರುವರೋ ?

ಉ. ಹೌದು.

ಪ್ರ. ವಿದುರಾಶ್ವತ್ಥದಲ್ಲಿ ನಡೆದ ಸಭೆ ಕಾಂಗ್ರೆಸ್ ಸಭೆಯೋ ?

ಉ. ನಾನು ಆಗ ಜೈಲಿನಲ್ಲಿದ್ದೆ. ಆದರೆ ಅದು ಕಾಂಗ್ರೆಸ್ ಸಭೆಯೆಂದು ನನಗೆ ಗೊತ್ತಾಯಿತು.

ಪ್ರ. ಸ್ಥಳೀಯ ಕಾಂಗ್ರೆಸ್ ಆಶ್ರಯದಲ್ಲಿ ಈ ಸಭೆ ನಡೆಯಿತು. ಇದು ಕಾಂಗ್ರೆಸ್ ವರ್ಕಿಂಗ್ ಕಮಿಟಿ ತಿಳುವಳಿಕೆಯಂತೆ ನಡೆಯಿತೇ ?

ಉ. ನನಗೆ ವರ್ಕಿಂಗ್ ಕಮಿಟಿಯ ತಿಳುವಳಿಕೆ ಗೊತ್ತಿಲ್ಲ. ಆದರೆ ಈ ಸ್ಥಳೀಯ ಕಾಂಗ್ರೆಸ್ ವರ್ಕಿಂಗ್ ಕಮಿಟಿಯ ತಿಳುವಳಿಕೆಯನ್ನು ವಿರೋಧಿಸಲಾರದೆಂದು ಹೇಳಬಲ್ಲೆ.

ಪ್ರ. ಈ ಮಿಲಿಟರಿ ಪ್ರಕರಣದ ಸಂಬಂಧವಾಗಿ ಐ.ಜಿ.ಪಿ. ಯವರ ವರದಿಯನ್ನು ಓದಿರುವಿರೋ ?

ಉ. ಓದಿದ್ದೇನೆ. ಆ ಸಂಬಂಧವಾಗಿ ನನ್ನ ಹೇಳಿಕೆಯ ಕೊನೆ ಪ್ರಾರಂಭದಲ್ಲಿ ಟೀಕೆ ಇದೆ.

ಪ್ರ. ಐ.ಜಿ.ಪಿ. ಯವರ ವರದಿಯ ಮೇಲೆ ನಿಮ್ಮ ಹೇಳಿಕೆಯ ಕೊನೆಯ ಪ್ರಾರಂಭ ಟೀಕೆಯೋ ?

ಉ. ಹೌದು. ಐ.ಜಿ.ಪಿ. ಯವರ ವರದಿಯಲ್ಲಿ ಪ್ರಕರಣದ ವಿಷಯವಾಗಿ ವಿವರಣೆಯಿಲ್ಲ. ಆದರೆ ಬಹಳ ಟೀಕೆಗಳಿವೆ. ಆ ಟೀಕೆಗಳ ಮೇಲೆ ನಾನು ಟೀಕಿಸಿದ್ದೇನೆ.

ಪ್ರ. ಜಸ್ತಿನ್ ನಾಗೇಶ್ವರಯ್ಯರ್-ಗೌರವರಲ್ಲಿಯೇ ಕಾಂಗ್ರೆಸ್ಸು ಇಲ್ಲಿತ್ತೆಂದು ಹೇಳುವಿರಿ. ಆದರಲ್ಲಿದ್ದ ಕೇಸರು ಯಾರು ?

ಉ. ಅದನ್ನು ಅರಂಭಮಾಡಿದವರು ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಷ್ಯರ್. ಆದರಲ್ಲಿ ಶ್ರೀ ಪಾಲಹಳ್ಳಿ ಸೀತಾರಾಮಯ್ಯ ಮತ್ತು ಶ್ರೀ ಕೆ. ಟಿ. ಭಾಷ್ಯಂ ಇದ್ದರೆಂದು ತೋರುತ್ತದೆ.

ಜಸ್ತಿನ್ ನಾಗೇಶ್ವರಯ್ಯರ್ - ನೀವು ಎಲ್ಲೆಯವರಿಗೆ ಸರ್ಕಾರದ ಸ್ನೇಹಿತರಾಗಿದ್ದೀರಿ ?

ಉ. ೧೯೧೭ರಿಂದ ೧೯೩೪ರವರೆಗೆ ಎಂದು ಹೇಳಬಹುದು.

ನಾಗೇಶ್ವರಯ್ಯರ್ - ನೀವು ಉಪಚುನಾವಣೆಗೆ ಉಮೇದುವಾರರಾಗಿ ನಿಲ್ಲಿಲ್ಲವಷ್ಟೆ. ಇದಕ್ಕೆ ಕಾರಣವೇನು ?

ಉ. ನಾನುನೀರ್ವಾಕ ವೇಪರ್ ಕೊಡುವ ಸಮಯದಲ್ಲಿ ನಾನು ರಾಜದ್ವೀಪ ಅಪಾದನೆ ಮೇಲೆ ದಸ್ತಗಿರಿಯಾಗಿ ವಿಚಾರಣೆಗೆ ಗುರಿಯಾಗಿದ್ದೆ. ನಾನು ಚುನಾವಣೆ ನಡೆಯುವುದರೊಳಗೆ ಶಿಕ್ಷೆಯಾಗುತ್ತದೆಂದು ಭಾವಿಸಿ ನನ್ನ ಉಮೇದುವಾರಿಕೆಯ ಅರ್ಹತೆಯು ಹೋಗುವುದೆಂದು ತಿಳಿದು ಅದನ್ನು ನನ್ನ ಪ್ರತಿರೋಧಿ ಜಯಹೊಂದಲು ಅನುಕೂಲವಾಗುವುದೆಂಬ ಕಾರಣದಮೇಲೆ ನಾನು ಉಮೇದು ವಾರನಾಗಲಿಲ್ಲ.

ಡಾ|| ಡಿಸಾಜ - ಕಾಂಗ್ರೆಸ್ ಕೆಲಸಗಾರರು ತಮ್ಮ ಭಾವಣೆಗಳಲ್ಲಿ ಸರ್ಕಾರವನ್ನು ಟೀಕಿಸಿ ಜನರಲ್ಲಿರುವ ಪ್ರೇಮವನ್ನು (ಆಫೆಕ್ಷನ್) ನೀಗಿಸಲು ಪ್ರಯತ್ನಪಟ್ಟರೆಂದು ಭಾವಿಸಲ್ಪಡಬಹುದಲ್ಲವೇ ?

ಉ. ಜನರಿಗೆ ಸರ್ಕಾರದ ವಿಷಯದಲ್ಲಿ ಪ್ರೇಮವಿದ್ದಿದ್ದರೆ ಅದನ್ನು ನೀಗಲು ಪ್ರಯತ್ನ ನಡೆಯಿತೆಂದು ಹೇಳಬಹುದು. ಮೊದಲೇ ಜನರಿಗೆ ಪ್ರೇಮವಿಲ್ಲ !

ಡಾ|| ಡಿಸಾಜ - ಕಂದಾಯ ಕೊಡುವ ನನಗೂ ಸರ್ಕಾರದ ವಿಷಯದಲ್ಲಿ ಪ್ರೇಮವಿಲ್ಲ !

ಪ್ರ. ಈ ಭಾವಣೆಗಳಿಂದ ಜನರನ್ನು ಸರ್ಕಾರದ ವಿಷಯದಲ್ಲಿ ಉದ್ರೇಕಗೊಳಿಸುತ್ತಿರಲಿಲ್ಲವೇ ?

ಉ. ಜನರಿಗೆ ತಮ್ಮ ತೊಂದರೆಗಳನ್ನು ಬಗೆಹರಿಸಿಕೊಳ್ಳುವ ದಾರಿಯನ್ನು ಹುಡುಕಲು ಅನುಕೂಲವಾಗುತ್ತಿತ್ತು.

ಡಾ|| ಡಿಸಾಜ - ಕಾಂಗ್ರೆಸ್ ಜನರು ತಮ್ಮ "ಅಧಿಕಾರ" ವನ್ನು ಭಲಾಯಿಸಲು ಜನರ ಭಾರಿ ಗುಂಪಿನ ಮಧ್ಯೆ ನಿಂತಿದ್ದರು. ಒಂದು ಕಡೆ ಜನರು ತಮ್ಮ "ಅಧಿಕಾರ" ವನ್ನು ಭಲಾಯಿಸಿ ವ್ಯವಸ್ಥಿತ ಸರ್ಕಾರವನ್ನು ವಿರೋಧಿಸುವವರನ್ನು ತಡೆಯಲು ಅಧಿಕಾರಿಗಳು ನಿಂತಿದ್ದರು. ಇವರ ಘರ್ಷಣೆಯಿಂದ ಪರಿಣಾಮವೇನು ?

ಉ. ಕಾಂಗ್ರೆಸ್ ಜನರು ಶಾಂತರಾಗಿಯೇ ಅಹಿಂಸಾ ಮಾರ್ಗದಿಂದಲೇ ಆ ಅಧಿಕಾರವನ್ನು ಭಲಾಯಿಸುತ್ತಿದ್ದರು. ಅಧಿಕಾರಿಗಳು ಅವರನ್ನು ಸುಲಭವಾಗಿ ದಸ್ತಗಿರಮಾಡಿಕೊಳ್ಳಬಹುದು. ಘರ್ಷಣೆ ವಾಗಲು ಕಾರಣವೇ ಇಲ್ಲ. ಘರ್ಷಣೆಯಾಗದೆಂದು ತೋರಿಸುವುದಕ್ಕೆ ಶಿವಪುರ ಕಾಂಗ್ರೆಸ್ ಪ್ರಕರಣವು ಉತ್ತಮ ನಿದರ್ಶನವಾಗಿದೆ.

ಪ್ರ. ವಿದುರಾಶ್ವತ್ಥದಲ್ಲಿ ಸೇರಿದ್ದ ಜನರು ಅಹಿಂಸೆಯಲ್ಲಿ ತರನೇ ತಾಗಿದ್ದರೋ ?

ಉ. ನಾನು ಹೇಗೆ ಹೇಳಲಿ.

ಪ್ರ. ಜನರು ವೈದ್ಯಕೀಯವನ್ನು ತಡೆದರು. ಅಧಿಕಾರಿಗಳ ಪ್ರವೇಶವನ್ನು ತಡೆದು ಕೋಟಿ ಕಟ್ಟಿದರು. ಇದು ಅಹಿಂಸೆಯೇ ?

ಉ. ಮುಖಂಡರನ್ನು ಕಳುಹಿಸಿಬಿಟ್ಟರೆ, ದೊಡ್ಡ ಜನ ಸಮೂಹದಲ್ಲಿ ಹೇಗೆ ಶಿಸ್ತಿ ನಿಂದ ಇರಬಲ್ಲದು ? ಹೇಗೆ ಅಹಿಂಸೆಯಿಂದ ಇರಬಲ್ಲದು ? ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅಧಿಕಾರಿಗಳು ಮುಖಂಡರನ್ನು ಕೋರಿಕೆಯಿಂದ ಕಳುಹಿಸಿಬಿಟ್ಟಿದ್ದರು. ಸರ್ಕಾರದವರು ಆಗ ತಮ್ಮ ಶಕ್ತಿಯನ್ನು ತೋರಿಸಲು ಸಿದ್ಧರಾಗಿದ್ದು, ಅವರ ಅಪ್ರಸಕ್ತವನ್ನು ಪ್ರದರ್ಶಿಸಿದ್ದರು. ಇದರಿಂದ ಮುಖಂಡರಿಲ್ಲದ ಜನರಿಗೆ ಕೋಪಬಂದಿರಬಹುದು ಎಂದು ಜನರು ಭಾವಿಸಲು ಅವಕಾಶವಿದೆ.

ಪ್ರ. ಜನರು ಹಾಗೆ ಮಾಡಿದರೆನ್ನುವುದು ನಿಮ್ಮ ನಂಬಿಕೆಯೇ ?

ಉ. ಜನರು ಹಾಗೆ ಭಾವಿಸಲು ಅಸ್ಪದವಿದೆ. ಆ ಸ್ಥಳದಲ್ಲಿಯೇ ಮುಖಂಡರನ್ನು ಅಧಿಕಾರಿಗಳು ಕಳುಹಿಸಿಬಿಟ್ಟರು. ಮುಖಂಡರಾದರೂ ಅಧಿಕಾರಿಗಳ ಮಾತನ್ನು ನಂಬಿ, ಇಂತಹ ಯಾವುದುರಂತ ಪ್ರಕರಣದ ಸ್ಪಷ್ಟವನ್ನೂ ಆಗ ಕಾಣದೇ ಹೋದರು. ಅನಂತರ ಅಧಿಕಾರಿಗಳಿಗೆ ಯಾವ ಕಾರ್ಯವೂ ತೋಪಿನಲ್ಲಿ ಇರಲಿಲ್ಲ. ಅವರು ಹೊರಟುಹೋಗಬೇಕಾಗಿತ್ತು.

ಪ್ರ. ಹಾಗಾದರೆ, ಶ್ರೀರಾಮಾಚಾರ್ಯರು ತಮ್ಮ ಅನುಯಾಯಿಗಳಾದ ಜನರನ್ನು ಏತಕ್ಕೆ ಕರೆದುಕೊಂಡುಹೋಗಲಿಲ್ಲ ?

ಉ. ಆಗ ಬಿಸಿಲು ಜೋರಾಗಿತ್ತು. ಜನರು ಆ ಬಿಸಿಲಿನಲ್ಲಿ ಹೇಗೆ ಹೋಗುವುದಕ್ಕೆ ಸಾಧ್ಯವಿದೆ ? ಶ್ರೀ ರಾಮಾಚಾರ್ಯರು ಹೊರಟುಹೋದರೆ ಎಲ್ಲವೂ ಸರಿಹೋಗುವುದೆಂದು ಅಧಿಕಾರಿಗಳು ಹೇಳಿದ್ದರು.

ಅನಂತರ ಸಾಕ್ಷ್ಯವು ಮುಗಿಯಿತು. ಶ್ರೀ ದಾಸಪ್ಪನವರಿಗೆ ಕವಿಟಿಯ ಸದಸ್ಯರು ಅವರ ಸಾಕ್ಷ್ಯಕ್ಕಾಗಿ ವಂದಿಸಿದರು.

ಕವಿಟಿಯು ಈ ದಿನಕ್ಕೆ ಎದ್ದಿತು."

(Continued from page 3.)

the particle and the external universe is changed—changed by the presence of the Sun itself; the presence of the Sun alters the geometry; and we find that the two effects, distant and local, exactly compensate each other, so that the mass of the particle does not depend on its distance from the Sun.

Indeed our analysis of the actual situation reduces almost exactly to that of Einstein. The difference only emerges if one contemplates changing the distant parts of the universe. Suppose, by some magic, that half the distant parts of the universe were taken away: then Einstein's theory predicts little change in our planetary system.

But, according to our theory, the Earth would move much closer to the Sun than it is at present. Not only this, but the Sun would grow about a hundred times brighter, and one would find oneself much heavier—it would be as if one's weight had suddenly doubled, as if one had increased from ten stone, say, to twenty stone!

Naturally, I have not been able to say anything here about the detailed mathematical structure of the theory. Quite apart from the relation of a theory to observation or experiment, other important questions arise—elegance and economy of statement of a theory, implications for future developments, and so forth.

The new theory unquestionably has a greater economy than the old, it can be stated in a few lines. Also it is more restrictive—that is to say it contains less freedom of adjustment. Let me give you an example of this.

We all know that the apple fell and hit Newton on the head, as the story goes; the apple did not go upwards and soar away into the sky. In other words, gravity is attractive, not repulsive. In both Newton's theory and Einstein's theory the attractive nature of gravitation is achieved by a particular choice for the sign of a certain constant, the so-called constant of gravitation.

If one keeps away from modern particle physics, gravitation could be made repulsive simply by changing the sign of this constant. Only by an arbitrary fiat can it be made attractive. In the new theory this choice does not exist; there is no freedom of adjustment. It turns out that gravity must be attractive, the apple must fall, and Newton arrive at his theory."

* * *

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Ed

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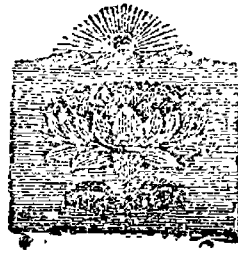
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Being a humble but keen student of art, literature, philosophy and astrology, and being a writer and author of several books on various subjects, I have come across your thought-provoking and refreshing contribution, “Sanskrit Wisdom”, and am deeply impressed. In my humble opinion your book is really a substantial contribution of lasting value towards the world of Sanskrit literature. For this beautiful book you deserve congratulations from all quarters concerned.

Yours Sincerely,
Abani Bora, M.A.”

Registered No. BG. 287.



THE RATIONALIST

A Weekly

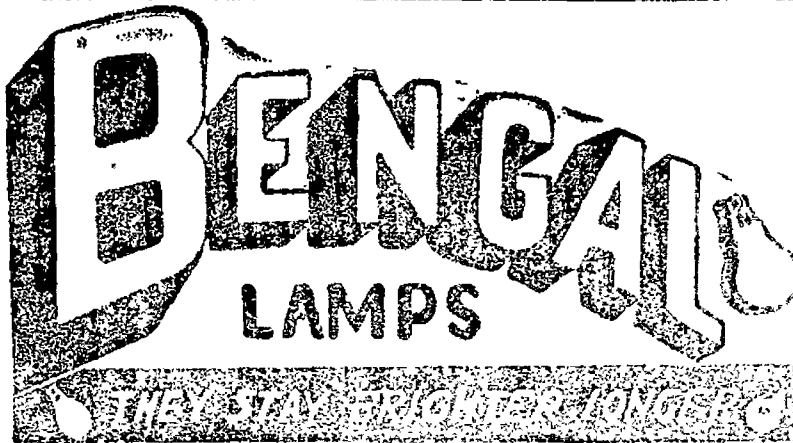
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of all matters of Public interest, in the economic,
commercial, and literary fields.

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ಸಂಸ್ಕೃತ ಕಾವ್ಯಗಳಲ್ಲಿ ಅತಿಮಾನುಷಾಂಶಗಳು

ಜಿ. ಆರ್. ಜೋಷ್ಯರ್.

ಸಂಸ್ಕೃತದ ಮಹಾಕವಿಗಳು ಅನೇಕ ಸಹಸ್ರವರ್ಷಗಳಿಂದ ಅನೇಕ ವಿಧವಾದ ಕಾವ್ಯಗಳನ್ನು ಬರೆದಿದ್ದಾರೆ. ಆದಿಕಾವ್ಯವಾದ ಶ್ರೀಮದ್ರಾಮಾಯಣದಲ್ಲಿ ದೇವರೆ ಮನುಷ್ಯಾಕೃತಿಯಾಗಿ ರಾಮಾವತಾರವನ್ನು ಎತ್ತಿ ನರಹಿಂಸಕರಾದ ರಾಕ್ಷಸರ ಸಂಹಾರವನ್ನು ಮಾಡಿ ಮನುಷ್ಯರ ಧರ್ಮಮಾರ್ಗಪಾಲನೆಗೆ ಮೇಲ್ವಿಜ್ಞಾನಿಯಾಗಿದ್ದನೆಂದು ತಿಳಿಸಿದೆ. ಅಷ್ಟಾದಶ ಮಹಾಪುರಾಣಗಳಲ್ಲಿ ಸಮಗ್ರ ಪ್ರಪಂಚದ ಸೃಷ್ಟಿಸ್ಥಿತಿಗಳನ್ನು ವಿವರಿಸುತ್ತಾ ದಿವ್ಯಜ್ಞಾನಿಗಳಾದ ಮಹರ್ಷಿಗಳು ದೇವತೆಗಳು ಗಂಧರ್ವರು ಅಪ್ಸರರು ಮುಂತಾದ ಅಮಾನುಷರ ನಡವಳಿಕೆಗಳನ್ನು ವಿವರಿಸಿದ್ದಾರೆ.

ಕಾಳಿದಾಸನ ರಘುವಂಶ, ಮೇಘಸಂದೇಶ, ಕುಮಾರಸಂಭವ, ಮಾಘನ ಶಿಶುಪಾಲವಧೆ, ಶ್ರೀಹರ್ಷನ ನೈಷಧ, ಭಾರವಿಯ ಕಿರಾತಾರ್ಜುನೀಯ, ಎಂಬ ಪದ್ಯಕಾವ್ಯಗಳೂ, ದಂಡಿಯ ದಶಕುಮಾರಚರಿತ, ಬಾಣನ ಕಾದಂಬರಿ, ವಿಷ್ಣುಶರ್ಮನ ಪಂಚತಂತ್ರ ಈ ಗದ್ಯಕಾವ್ಯಗಳೂ, ಕಾಳಿದಾಸನ ಶಾಕುಂತಲ, ಮಾಳವಿಕಾಗ್ನಿಮಿತ್ರ, ವಿಕ್ರಮೋರ್ವಶೀಯ, ಭವಭೂತಿಯ ಮಾಲತೀಮಾಧವ, ಶೂದ್ರಕನ ಮೃಚ್ಛಕಟಿಕಾ, ಶ್ರೀಹರ್ಷನ ರತ್ನಾಂಜಲಿ, ವಿಶಾಖದತ್ತನ ಮುದ್ರಾರಾಕ್ಷಸ, ಭಟ್ಟನಾರಾಯಣನ ವೇಣೀಸಂಹಾರ, ಎಂಬ ನಾಟಕಗಳೂ, ಇವೇ ಮುಂತಾದ ಪ್ರಖ್ಯಾತ ಕಾವ್ಯಗಳಲ್ಲಿ ಕೆಲವು ಇಹಲೋಕದ ಮನುಷ್ಯ ಜೀವನದ ವಿಷಯಗಳಿಗೆ ಸಂಬಂಧಪಟ್ಟವು ಕೆಲವು ಮನುಷ್ಯ ವಿಷಯವೇ ಇಲ್ಲದೆ ಅಮಾನುಷ ಘಟನೆಗಳನ್ನು ವಿವರಿಸತಕ್ಕವು; ಕೆಲವು ಕಥಾಸಂದರ್ಭಕ್ಕನುಗುಣವಾಗಿ ಅಲ್ಲಿ ಅತಿಮಾನುಷ ವಿಷಯಗಳನ್ನು ಹೇಳುವುವು.

ಮಾಳವಿಕಾಗ್ನಿಮಿತ್ರ, ಮಾಲತೀಮಾಧವ, ರತ್ನಾಂಜಲಿ, ನೈಷಧ, ಶಿಶುಪಾಲವಧೆ, ಮೃಚ್ಛಕಟಿಕಾ, ಮುದ್ರಾರಾಕ್ಷಸ, ವೇಣೀಸಂಹಾರಗಳು ಮನುಷ್ಯರ ನಡವಳಿಕೆಗಳನ್ನೇ ವರ್ಣಿಸುತ್ತವೆ. ಪಂಚತಂತ್ರವು ನರಿ, ಕತ್ತೆ, ಸಿಂಹ ಮುಂತಾದ ಮೂಕಪ್ರಾಣಿಗಳಿಗೆ ಮನುಷ್ಯರ ನಡವಳಿಕೆಗಳನ್ನು ಅರೋಪಿಸಿ ಜನರಿಗೆ ಸದ್ಬೋಧೆಯನ್ನುಂಟುಮಾಡುತ್ತದೆ.

ಕುಮಾರಸಂಭವದಲ್ಲಿ ದೇವತೆಗಳ ಪ್ರಾರ್ಥನೆಯಂತೆ ಸೇನಾಧಿಪತ್ಯಕ್ಕಾಗಿ ಸೃಷ್ಟಿಸಲ್ಪಟ್ಟ ಕುಮಾರಸ್ವಾಮಿಯು ಜನನದ ಪೂರ್ವಚರಿತ್ರೆಯನ್ನು ವಿವರಿಸಿದೆ. ಅದಕ್ಕೆ ಪೂರ್ವಭಾವಿಯಾಗಿ ಸಾರ್ವತೀ ಪರಮೇಶ್ವರರ ಅನುರಾಗವರ್ಣನೆಯು ಹೃದಯಂಗಮವಾಗಿದೆ. ಈ ಮಹಾಕಾವ್ಯವು ಪೂರ್ಣಿಯಾಗಿ ಅತಿಮಾನುಷ.

ನಾಟಕೋತ್ತಮವೆನಿಸಿಕೊಂಡಿರುವ ಶಾಕುಂತಲದಲ್ಲಿ ನಾಯಕಿಯಾದ ಶಕುಂತಲೆಯು ವಿಶ್ವಾಮಿತ್ರರಿಗೆ ತಪೋಭಂಗಮಾಡಬೇಕೆಂದು ಬೇವಲೋಕದಿಂದ ಬಂದು ಯತ್ನಿಸಿದ ಮೇನಕೆಯಲ್ಲಿ ಜನಿಸಿದ ಅತಿಮಾನುಷ ಕನ್ಯೆ. ಅವಳು ಕಣ್ವಮುನಿಯ ಆಶ್ರಮದಲ್ಲಿ ಬೆಳೆಯುತ್ತಿರುವಾಗ ಅಲ್ಲಿಗೆ ದುಷ್ಯಂತನು ಬಂದು ಅವಳಿಗೂ ದುಷ್ಯಂತನಿಗೂ ಆದ ವಿವಾಹವು ಮನುಷ್ಯರಂತೆ ಆಗಿ ಸಾಕ್ಷಿಕವಲ್ಲ, ಗಂಧರ್ವವಿ

ವಾಹ. ಅವಳನ್ನು ಬಿಟ್ಟು ಊರಿಗೆ ಹೊರಡುವಾಗ ತನ್ನ ಮುದ್ರಾಂಗಳನ್ನು ಅವಳ ಕೈಯಲ್ಲಿ ಕೊಟ್ಟು "ನನ್ನ ನಾಮಾಕ್ಷರಗಳನ್ನೇ ಎಣಿಸುವಷ್ಟು ದಿನಗಳೊಳಗಾಗಿ ನಾನು ನಿನ್ನನ್ನು ಅಂತಃಪುರಕ್ಕೆ ಕರೆಸಿಕೊಳ್ಳುವೆನೆಂದು" ಹೇಳಿದ ದುಷ್ಯಂತನು ಅವಳನ್ನೇ ಮರೆತು ಕಣ್ವಶಿಷ್ಯರು ಗರ್ಭಧಾರಣೆಯಾದ ಅವಳನ್ನು ಕರೆದುಕೊಂಡು ಬಂದು ಎದುರಿಗೆ ನಿಲ್ಲಿಸಿದರೂ ಪ್ರಜ್ಞೆಬರದೆ ತಿರಸ್ಕರಿಸಲು, ಶಕುಂತಲೆಯು ಆ ಅವಮಾನವನ್ನು ಸಹಿಸಲಾರದೆ ಮೊರೆಯಿಡಲು ತಾಯಿಯಾದ ಮೇನಕೆಯು ಊರ್ಧ್ವಲೋಕದಿಂದ ಬಂದ ಕರೆದುಕೊಂಡು ಹೋಗಿ ಸಪ್ತರ್ಷಿಗಳಲ್ಲೊಬ್ಬರಾದ ಮರೀಚಿ ಮಹರ್ಷಿಯ ಪೋಷಣೆಯಲ್ಲಿ ಬಿಡುವಳು. ಅನಂತರ ಕಾಲಾಂತರದಲ್ಲಿ ಇಂದ್ರನು ಕಾರ್ಯಾಂತರದಿಂದ ಮಾತಲಿಯೊಡನೆ ರಥವನ್ನು ಕಳುಹಿಸಿ ದುಷ್ಯಂತನನ್ನು ಕರೆಸಿಕೊಳ್ಳಲು ಅದನ್ನು ತೀರಿಸಿಕೊಂಡು ಹಿಂತಿರುಗುತ್ತಾ ದುಷ್ಯಂತನು ಹೇಮಕೂಟದಲ್ಲಿ ತಂಗಿ ಅಲ್ಲಿ ಪರ್ಣಶಾಲೆಯ ಹತ್ತಿರ ತೇಜಃಪುಂಜನಾದ ಬಾಲಕನು ಸಿಂಹ ಶಿಶುವಿನೊಂದಿಗೆ ಆಟವಾಡುತ್ತಿದ್ದುದನ್ನು ನೋಡಿ ಮನಸ್ಸಿನಲ್ಲಿ ಅನಿರ್ವಚನೀಯವಾದ ಪ್ರೇಮವು ಉಕ್ಕುಬರುತ್ತಿರಲು, ಮರೀಚಿಮಹರ್ಷಿಯೂ ಶಕುಂತಲೆಯೂ ಈಜಿಗೆ ಬಂದು ಪೂರ್ವ ವೃತ್ತಾಂತವೆಲ್ಲಾ ತಿಳಿಸಲು ಆಗ ದುಷ್ಯಂತನಿಗೆ ಜ್ಞಾನೋದಯವಾಗಿ ಸತೀಪುತ್ರರೊಡನೆ ಭೂಲೋಕದಲ್ಲಿ ತನ್ನ ರಾಜ್ಯಕ್ಕೆ ಹಿಂದಿರುಗಿ ಆ ಮಗನೇ ಭಾರತಸಮ್ರಾಜನಾಗುತ್ತಾನೆ. ಭರತನೆಂಬ ಅವನ ಹೆಸರಿನಿಂದಲೇ ದೇಶವು ಭಾರತವೆಂದು ಪ್ರಖ್ಯಾತವಾಗಿರುವುದು.

ಹೀಗೆ ಶಾಕುಂತಲವು ಅರ್ಧ ಅತಿಮಾನುಷ ಎಂದು ಹೇಳಬಹುದು.

ವಿಕ್ರಮೋರ್ವಶೀಯವು ಮುಕ್ಯಾಂಶ ಅತಿಮಾನುಷ ಎಂದು ಹೇಳಬಹುದು. ಪುರೂರವಸ್ ಮಹಾರಾಜನು ಬೇಟೆಯಾಡುತ್ತಿರುವಾಗ ಅರಣ್ಯದಲ್ಲಿ ಅಪ್ಸರೆಯೊಬ್ಬರು ತಮ್ಮ ಗೆಳತಿಯಾದ ಉರ್ವಶಿಯನ್ನು ಯಾರೊ ರಾಕ್ಷಸರು ಅಪಹರಿಸಿದರೆಂದು ಕೂಗಿಕೊಳ್ಳಲು ಅವಳನ್ನು ಹೋಗಿ ರಕ್ಷಿಸುತ್ತಾನೆ. ಆಗ ಅವರಿಬ್ಬರ ಮನಸ್ಸಿನಲ್ಲಿ ಲೀನವಾದರೂ ಅವಳು ನಿರ್ಬಂಧದಿಂದ ಸ್ವರ್ಗಕ್ಕೆ ಹಿಂತಿರುಗುತ್ತಾಳೆ. ಇಂದ್ರನ ಸಭೆಯಲ್ಲಿ "ಲಕ್ಷ್ಮೀಕಲ್ಯಾಣ" ವನ್ನು ನಟಿಸುತ್ತಿರುವಾಗ, "ನಿನ್ನ ಮನಸ್ಸು ಯಾರಲ್ಲಿದೆ" ಎಂಬ ಪ್ರಶ್ನೆಗೆ "ಪುರೋತ್ತಮನಲ್ಲಿ" ಎನ್ನುವದಕ್ಕೆ ಬದಲಾಗಿ "ಪುರೂರವಸ್ಸಿನಲ್ಲಿ" ಎಂದು ಹೇಳುತ್ತಾಳೆ. ಆಗ ನಾಟ್ಯನಿರ್ದೇಶಕನಾದ ಭರತಮುನಿಯು ಕೋಪಗೊಂಡು ಶಪಿಸಿದರೂ ಇಂದ್ರನು ಮನ್ನಿಸಿ ಪುರೂರವಸ್ಸನ್ನು ಅವಳು ಪರಿಸಿ ಅವನು ಪುತ್ರನ ಮುಖಾವಲೋಕನವನ್ನು ಮಾಡುವ ವರಿವಿಗೂ ಅವನೊಡನೆ ಇರಬಹುದೆಂದು ಅಪ್ಪಣೆ ಕೊಡುತ್ತಾನೆ. ಅನಂತರ ಅವರಿಬ್ಬರೂ ಒಂದು ದಿನ ಕೈಲಾಸದ ಸಮೀಪದಲ್ಲಿ ರಮಿಸುತ್ತಿರಲು ಉರ್ವಶಿಯು ಬ್ರಹ್ಮಜಾಲೆಯಾದ ಕುಮಾರಸ್ವಾಮಿಯ ಉಪವನವನ್ನು ಅತಿಕ್ರಮಿಸಿ ಪ್ರವೇಶಿಸುತ್ತಾಳೆ. ಆಗ ಶಾಪವನ್ನು ಹೊಂದಿ ಒಂದು ಬಳ್ಳಿಯಾಗಿಬಿಡುತ್ತಾಳೆ. ಪುರೂರವಸ್ಸು ಬಹುವಾಗಿ ಸಂತಪಿಸುತ್ತ ಕಡೆಗೆ ಒಂದ ಮೂರ್ತಿಕ ಶಿಲಾಸ್ತರ್ಪದಿಂದ ಅವಳು ಪುನಃ ಸ್ವರೂಪವನ್ನು ಹೊಂದುತ್ತಾಳೆ. ಕೆಲವು ವರ್ಷಗಳಂತರ ಉರ್ವಶಿಯು ಪುರೂರವಸ್ಸಿಗೆ ತಿಳಿಯದೆಂತೆ ಮುಷ್ಕಾರಮದವಿ ಬಿಟ್ಟಿದ್ದ ಅವರ ಪುತ್ರ ಆಯುವನ್ನು ಪುರೂರವಸ್ಸು ಸಂಧಿಸುತ್ತಾನೆ.

(ಮುಂದುವರೆಯುವುದು.)

VOX POPULI

Black Day!

To call the agreement between Prime Ministers Lal Bahadur and Sirimavo Bandaranaike, which was signed recently a major victory for the Government of India is not correct. I consider that, while two decades of bitterness and infructuous negotiations were brought to the close, the agreement cannot by any stretch of imagination be called an honourable one, leave aside speculations about its enduring character.

Under the Sirimavo-Lal Bahadur Agreement, out of a million Indians in Ceylon, 523,000, that is more than half, are to be received back by us over a period of 15 years. What cash inducements the Ceylon Government would offer to this lot of people, and what the Government of India would do to receive them at our end, are points still to be determined. In any case more than half a million Indians are to be accommodated in that small State of Madras, where the problem of unemployment has been and continues to be perhaps the most acute for any State in this country, barring perhaps Orissa or Bihar. Ceylon has agreed to "absorb" 300,000 of our nationals in the Island. Whether they would have first class citizenship is still to be determined and the status of another batch of 150,000 Indians is left open for future negotiations, that is sometime next year, when Prime Minister Lal Bahadur Shastri is scheduled to go to Colombo.

I regret to say that though an agreement between India and Ceylon has defied the ingenuity of the late Jawaharlal Nehru, our present Prime Minister succeeded, only by being on perpetual retreat and compromise without much semblance of

honour. Even assuming that the future of the left-out 150,000 Indians will be settled next year, will the 300,000 Indians now sought to be absorbed into the community of Ceylon obtain elementary human rights, unfathered gainful employment, etc., without being relegated to the ghetto of Ceylon plantations and the citadels of urban employment, particularly in Colombo?

I would unhesitatingly say that the Indo-Ceylon Agreement was signed on a black day, and presently all over the world where there are five million Indians resident (including those in South Africa), who would be subject to similar pressures. If evidence is wanted, the position in Burma, Malaya, Uganda, Kenya, Mauritius and the situations facing Indians in Fiji, British Guiana, and even distant Jamaica are danger signals for us to note.

In other words, within a generation I trust I am not foolhardy in making this projection—every one of our nationals abroad would be brought under compulsion to quit and under the most humiliating conditions! Certainly, this cannot be a token of statesmanship, either of Mr. Lal Bahadur Shastri or of the Government of India!

Dr. Lanka Sundaram.

Kairon too is disgusted.

Mr. Partap Singh Kairon, has warned the Government of Punjab that the people would be obliged "to seek justice themselves" if the steep rise in prices continued.

In a signed editorial in the latest issue of "Siyad Duniya" (Punjabi journal), Mr. Kairon has charged the Government with taking a "wrong direction". People want action and not "deceptive statements," he said. He urged peasants, workers and harijans to compel the Punjab Government "to end, our misery."

(Continued on page 6.)

The Rationalist

DEMOCRACY

What is it?

How shall we be governed seventy-five years hence? The Americans, who are the only real conservatives left, would bring out their Victorian shibboleths, and tell us that the irresistible march of Democracy must continue till all our effete survivals are abolished. But on the other side of the Atlantic the word Democracy is charged with emotional values which have very little to do either with the meaning of the word or with our experience of that particular adventure in government. In fact, "Democracy in America means anything or nothing at all, which makes it an excellent slogan," says Dean Inge, the outspoken cleric.

We who have seen the thing at close quarters are not inclined to burn any more incense before the fetish. It was a necessary phase in political evolution: that it is the final phase hardly anyone believes any longer. It is in the curious position of having no friends, though we all did lip-service to it when we wanted to bring the Americans into the war. The rich have never liked it or believed in it. The middle class, that patient Issachar bowed between two burdens, would prefer almost any other form of government. The labouring class used it as a weapon to destroy privilege, but is now thoroughly out of patience with it. All the new Radical movements are openly anti-democratic. Democracy continues only because there seems to be no alternative, or because we don't

like the look of the alternatives—Lenin, Mussolini, or the Pope.

History indicates that Democracies are short-lived. Von Sybel said that universal suffrage always heralds the end of popular government. Tocquevills saw that the more successful Democracy is in leveling a population, the less resistance the next despotism will meet with. Others have said the same thing—a democracy may end in a despotism, but not in Socialism which belongs to a different order. Democracies, another critic has said, always die young, and of the same two diseases—the destruction of national credit and prosperity by predatory legislation, and the emergence of militant groups which the State is too weak to control.

The power and the danger of Democracy both rest on a superstition—an imagined divine or natural sanction. The ballot box is a Urim and Thammim for ascertaining the will of the Deity. The odd man somehow enjoys plenary inspiration. "Vox populi vox Dei." But the voice of the people on one notable occasion cried "crucify him!" and its verdicts are often not much more intelligent than this. As Sir Henry Maine wrote: "Universal suffrage would have prohibited the spinning jenny and power loom, the threshing machine and the Gregorian calendar; it would have restored the Stuarts!"

The art of the demagogue is that of the parrot; he acts on the suggestibility of the crowd by repeating some senseless catchword. "It is not a pleasant trade; in fact, it is so repulsive that men of high character often refuse to have anything to do with democratic politics. "Few," says Louis Simond, "will take the trouble of persuading the people, except those who have an interest in deceiving them." An American has remarked that those who shout Abso-

ham Lincoln's claptrap about "government of the people, by the people, and for the people," usually want to live "on the people, by the people, and for themselves!" It is an ignoble art, because it consists mainly of vicarious bribery. Individuals sometimes rise above selfishness; classes never. Herd-morality is centuries behind individual morality.

And yet the democratic machine seems to the cupid of the masses to work too slowly. The millennium comes no nearer. The process of dividing up the worldly goods of the minority seems to be much more difficult than might have been supposed. The Syndicalists already speak of Democracy as a bourgeois conception. Why, they ask, should the majority rule? The majority must obey those who are wiser, and above all more determined, than themselves. This is the language which they use; and in countries where there is no tradition of popular government the revolutionary party, if victorious, makes no attempt to establish it. There is no country in the world where Democracy is spurned with such unqualified contempt as in Soviet Russia. If we compare the Russian Revolution with the French, we can see how far the world has moved in a hundred years. And the movement has been away from the "ideas of 1780."

One of the advantages of Democracy is that it is so unworkable that it covers a whole system of shams, some of which are tolerably servicable. Public opinion mediates between herd morality and the higher morality of conscientious individuals. It is also more intelligent than the impulses of the herd, being to some extent inspired by respectable thinkers. Representative government still produces a capable set of men to act as legislators: and though they are no longer allowed to vote as they please,

their masters for the time being are not so much the electors as the Cabinet—a secret committee which is quite undemocratic, and in a sense unconstitutional; it has grown because it was needed. We have also the equivalent of a Second Chamber in the permanent Civil Service—a very able body of men who would make it difficult for a Labour Government to fulfil its wilder promises. It is these mitigations of Democracy which make its continued existence possible; and perhaps expedients of this kind may keep it in being for the remainder of the century.

We have not yet had experience of a Government of the large bribers, coming into power weighted with numerous pledges of wholesale confiscation. We cannot expect to escape this fate much longer, and the results may convince those who have anything to lose that a continuance of democratic institutions would be suicidal. But I think we shall go on as we are, without any constitutional change. Schemes of nationalisation are likely to be dropped, since wherever they have been tried, the consequence has been a heavy loss to the Exchequer. What we may expect to see is the imposition of heavier burdens upon industry, and the steady growth of the new parasitic class which is already sucking the life-blood of the nation.

Dean Inge.

(To be continued.)

ಯಜುರಪುರಾಣಮೇ	೦-೨೫
ಯಜುರಸ್ಸಂಧ್ಯಾವಂದನೆ	೦-೨೫
ಭಗವದಾರಾಧನೆ	೦-೫೦
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕವೇವರಾಜಬಿನ್ನಪಂ	
ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸವೂಕೆ.	1-25.
Life of Saint Anantarya, in English and Hindi.	1-00.

Continued from page 3.)

In a passing reference to the "attacks made on me", Mr. Kairon said all this "is aimed at hiding their own inefficiency, negligence, carelessness and uselessness."

He criticised the Central and State Governments for the recent price rise and asked: "Will Shastry, Nanda, Ram Kishon, Darbar Singh and others pause and think over the present situation or will they go their own way giving priorities to unnecessary things?"

He took exception to the Union Home Minister's statement attributing the rise in prices to black money and asked if Mr. Nanda had forgotten that 70 per cent of the country's population did not get two meals!

He did not agree with the view that inflation was responsible for the rise in prices. "Did it happen soon after Mr. Nehru's death? If no new currency notes were printed, why did the prices rise? And if more notes had been printed, why didn't you check it?" he asked.

WOMEN IN U.S.S.R.

Under Soviet power Soviet women gained full equality with men. They so skilfully used these rights that in some fields they even surpassed the men. Here are some data on this:

The number of women per hundred Soviet workers engaged in industry is 46, the number of women engaged in education and culture is 62 per cent, and the number of women engaged in the public health system is 86 per cent.

In the sphere of state administration too the percentage held by women in relation to men is not insignificant. Forty per cent of deputies to the Supreme and local Soviets are women.

Well, let's take science.

In this field too the times are long gone when scientists put on airs before the "weaker sex". Today more than 30,000 women in the Soviet Union have Doctorate degrees in Science or are Candidates for same. Almost 800 women are Members or Corresponding Members of the Academies and professors in the higher educational establishments.

In general all kinds of intellectual work in the Soviet Union are within the capacity of women. There are 26,000 women writers, editors, journalists and reporters in the Soviet Union.

Let's go a little bit deeper into history. In tsarist Russia only 138 women out of 1,000 (up to the age of 50) could read and write. Today illiteracy is completely wiped out. Out of every ten specialists with higher and secondary specialised education, six are women. Every third engineer in the Soviet Union is a woman. Every other chief, head or chairman is a woman. Inborn delicacy and tenderness—called femininity—help them to cope with their responsibilities sometimes even better than men.

Today there are practically no "non-female" professions in the USSR. Women hold the posts of Ministers and Presidents of Union republics. Among them there are skippers and polar explorers, film directors and judges, officers and diplomats, surgeons and lawyers. And above all there are women—cosmonauts. Vostok-6 spaceship was piloted by the world's first woman-cosmonaut Valentina Tereshkova, who is now a happy wife and mother.

Despite all this women remain the beautiful half of Soviet society—charming sweet-hearts, tender and solicitous mothers and kind housewives in the family!

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

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ಜಯಕರ್ನಾಟಕ :

“ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತುಡದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗೃತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮೃ|| ಕೆ ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ “ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ” ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು.”

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ಬೆಲೆ ೦-೭೫

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ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾಭಾಯಿನಿ :

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“ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು”

೨ ಅಂಕಗಳ ಪ್ರಕಟಣೆ, ೦-೨೦

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ಜಿ. ಆರ್. ಜೋಷ್ಯರ್.

(ಮುಂದುವರಿದುದು)

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ಹೀಗೆ ವಿಕ್ರಮೋರ್ವಶೀಯನಾಟಕವು ಮುಕ್ತಾಯವಾಯಿತು.

ಕಾವ್ಯರತ್ನವಾದ ರಘುವಂಶದಲ್ಲಿ ದಿಲೀಪಮಹಾರಾಯನು ಮಕ್ಕಳಿಲ್ಲದೆ ವಸಿಷ್ಠರ ನಿಯಮನದಂತೆ ನಂದಿನೀಧೇನುವನ್ನು ಪೂಜಿಸಿ ಹಿಂಬಾಲಿಸಿಕೊಂಡುಹೋಗುತ್ತಿರಲು ಅದು ಒಂದು ಗುಹೆಯಲ್ಲಿ ಈಶ್ವರನ ಪರಿಚರನಾದ ಕುಂಭೋದರನಿಂದ ಸಿಂಹರೂಪದಿಂದ ಹಿಡಿಯಲ್ಪಟ್ಟಿತು. ಆ ಸಿಂಹವನ್ನು ನಿಗ್ರಹಿಸಲು ದಿಲೀಪನು ಕೈಯೆತ್ತಲು ಕೈಯು ಸ್ತಬ್ಧವಾಗಿ ನಿಂತಿತು. ಸಿಂಹವು ನಂದಿನಿಯನ್ನು ಬಿಡದಿರಲು ದಿಲೀಪನು ಅದಕ್ಕೆ ಪ್ರತಿಯಾಗಿ ತನ್ನ ದೇಹವನ್ನೇ ಸಿಂಹಕ್ಕೆ ಅರ್ಪಿಸಲು ಸಿದ್ಧನಾಗುತ್ತಾನೆ. ಆಗ ಕಾಮಧೇನುವುತ್ರಿಯಾದ ನಂದಿನೀಧೇನುವು ಒಲಿದು ತನ್ನನ್ನು ಯಾರೂ ಹಿಂಸಿಸಲು ಶಕ್ತರಲ್ಲವೆಂದೂ ಅವನಭಕ್ತಿಯನ್ನು ಪರೀಕ್ಷಿಸುವುದಕ್ಕಾಗಿ ಆ ಘಟನೆಯನ್ನು ಕಲ್ಪಿಸಿದುದಾಗಿಯೂ ಹೇಳಿ ತನ್ನ ಹಾಲನ್ನು ಕರೆದು ಸೇವಿಸಿದರೆ ಸಂತಾನಪ್ರಾಪ್ತಿಯಾಗುತ್ತದೆವೆಂದು ವರವನ್ನು ಕೊಡುತ್ತದೆ.

ಅನಂತರ ಅವನಿಗೆ ರಘುವು ಜನಿಸಿ ಯುವರಾಜನಾಗಲು ದಿಲೀಪನು ಕೂಡ ಅಶ್ವಮೇಧಯಾಗಗಳನ್ನು ಮಾಡಿ ನೂರನೆಯ ಯಾಗಕ್ಕಾಗಿ ಅಶ್ವವನ್ನು ಹೊರವಿಸಿ ಅದರ ರಕ್ಷಣೆಗಾಗಿ ರಘುವನ್ನು ಸ್ನೇಹಿಸಲು ಮತ್ತು ಸೈನಿಕರೊಡನೆ ಅದರ ಜೊತೆಯಲ್ಲಿ ಕಳುಹಿಸಿದನು. ಆ ಅಶ್ವವು ಸಂಚರಿಸುತ್ತಿರಲು ಅದು ಇಂದ್ರನ ದೃಷ್ಟಿಗೆ ಬಿದ್ದು ಅವನು ಅದನ್ನು ಬಂಧಿಸಿದನು. ಯುವರಾಜನಾದ ರಘುವು ಅವನನ್ನು ಎದುರಿಸಿ ಧನುರ್ಯುದ್ಧವನ್ನು ಮಾಡಿ ಕಡೆಗೆ ಇಂದ್ರನು ಅಶ್ವವನ್ನು ಬಿಡದಿದ್ದರೂ ಯಕ್ಷದ ಪೂರ್ವಾಫಲವು ತನ್ನ ತಂದೆಗೆ ದೊರಕುವಂತೆ ಇಂದ್ರನಿಂದ ವರವನ್ನು ಪಡೆದು ಹಿಂತಿರುಗಿದನು.

ನಂತರ ರಾವಣನ ಹಿಂಸೆಯಿಂದ ಇಂದ್ರಾದಿಗಳು ದೇವರಲ್ಲಿ ಮೊರೆಯಿಡಲು ತಾನು ರಾಮನಾಗಿ ಜನಿಸಿ ರಾವಣನನ್ನು ನಾಶಮಾಡುವದಾಗಿ ದೇವರು ಅವರಿಗೆ ಭರವಸೆಕೊಟ್ಟನು. ಆಗ ಭೂಲೋಕದಲ್ಲಿ ದಶರಥನು ಪುತ್ರಕಾಮೇಷ್ಟಿಯಾಗವನ್ನು ಮಾಡುತ್ತಿರಲು ಹೋಮಕುಂಡದ ಜ್ವಾಲೆಗಳ ಮಧ್ಯದಿಂದ ಜಾಬ್ಬಲ್ಯಮಾನನಾದ ಪುರುಷನು ಚಿನ್ನದ ಪಾತ್ರೆಯಲ್ಲಿ ಚಿರುವನ್ನು ತೆಗೆದುಕೊಂಡುಬಂದುಕೊಟ್ಟು ಅದೃಶ್ಯನಾದನು. ಅದನ್ನು ತೆಗೆದುಕೊಂಡು ದಶರಥನು ಪತ್ನಿಯರಿಗೆ ಹಂಚಲು ರಾಮ ಲಕ್ಷ್ಮಣ ಭರತ ಶತ್ರುಘ್ನರು ಜನಿಸಿದರು.

ರಾಮನು ನಿತ್ಯಾಮಿತ್ರನೊಡನೆ ಮಿಥಿಲಾಪಟ್ಟಣಕ್ಕೆ ಹೋಗಿ ಜನಕ ಸಭೆಯಲ್ಲಿ ಧನುರ್ಭಂಗಮಾಡಿದ ಮೇಲೆ ಜನಕನು ಸೀತೆಯು ಮನುಷ್ಯಕನ್ಯೆಯಲ್ಲ, ಅಯೋನಿಜೆಯೆಂದು ತಿಳಿಸುತ್ತಾನೆ. ಅನಂತರ ರಾಮನಿಗೆ ಸೀತಾವಿವಾಹವಾಗಿ ನನ್ನವಾಸ ರಾವಣನಧಿ ಇವುಗಳನ್ನು ಮುಗಿಸಿಕೊಂಡು ಅಯೋಧ್ಯೆಗೆ ಹಿಂತಿರುಗಲು, ಅಲ್ಲಿ ಜನಪ್ರಸಾದದಿಂದ, ಗರ್ಭಿಣಿಯಾಗಿದ್ದ ಸೀತೆಯನ್ನು ಕಾಡಿಗೆ ಕಳುಹಿಸಬೇಕಾಯಿತು. ಅಲ್ಲಿ ಕುಶ ಲವರು ಜನಿಸಿ ವಾಲ್ಮೀಕಿಯಿಂದ ರಾಮಾಯಣವನ್ನು ಕಲಿತು ಅದನ್ನು ಅಯೋಧ್ಯೆಗೆ ಬಂದು ಹಾಡಲು ಅದನ್ನು ಕೇಳಿದ ರಾಮನು ವಾಲ್ಮೀಕಿ ಮತ್ತು ಸೀತೆಯರನ್ನು ಸಭೆಗೆ ಕರೆಸಿದನು. ಆಗ ವಾಲ್ಮೀಕಿಮಹರ್ಷಿಯು ಸೀತೆಯು ಪವಿತ್ರಕುಂದು ಹೇಳಿದರೂ ಸಭಿಕರು ಸ್ತಬ್ಧರಾಗಿ ಮೌನದಿಂದ ನಿಂತಿರಲು, ಅದನ್ನು ಸಹಿಸಲಾರದೆ ಸೀತೆಯು ವಾಲ್ಮೀಕಿಯ ಕಿವ್ಯರಿಂದ ಶುದ್ಧೋದಕವನ್ನು ತರಿಸಿ ಆಚಮನಮಾಡಿ ಕೈಮುಗಿದು ಕೊಂಡು, "ಭೂದೇವಿಯೆ, ನಾನು ವಾಲ್ಮೀಕಿಮಹರ್ಷಿಗಳಿಂದ ಪವಿತ್ರಿಯೆಂದು ನೀನು ಒಪ್ಪುವದಾದರೆ ನನ್ನನ್ನು ಈ ದುಃಖದಿಂದ ವಾರುಮಾಡು", ಎಂದು ಪ್ರಾರ್ಥಿಸಲು ನೆಲವು ಬಿರುಕುಬಿಟ್ಟು ನಾಗಫಣಿಯಿಂದ ಕೂಡಿದ ಸಿಂಹಾಸನದಲ್ಲಿ ಕುಳಿತ ಭೂದೇವಿಯು ಮೇಲಕ್ಕೆಬಂದು ಸೀತೆಯನ್ನು ಎತ್ತಿ ಮಡಿಲಲ್ಲಿ ಕೂರಿಸಿಕೊಂಡು ಅಂತರ್ಧಾನವಾದಳೆಂದು ಹೇಳಿದೆ.

ಕಾವ್ಯರತ್ನವಾದ ರಘುವಂಶದಲ್ಲಿ ದಿಲೀಪಮಹಾರಾಯನು ಮಕ್ಕಳಿಲ್ಲದೆ ವಸಿಷ್ಠರ ನಿಯಮನದಂತೆ ನಂದಿನೀಧೇನುವನ್ನು ಪೂಜಿಸಿ ಹಿಂಬಾಲಿಸಿಕೊಂಡುಹೋಗುತ್ತಿರಲು ಅದು ಒಂದು ಗುಹೆಯಲ್ಲಿ ಈಶ್ವರನ ಪರಿಚರನಾದ ಕುಂಭೋದರನಿಂದ ಸಿಂಹರೂಪದಿಂದ ಹಿಡಿಯಲ್ಪಟ್ಟಿತು. ಆ ಸಿಂಹವನ್ನು ನಿಗ್ರಹಿಸಲು ದಿಲೀಪನು ಕೈಯೆತ್ತಲು ಕೈಯು ಸ್ತಬ್ಧವಾಗಿ ನಿಂತಿತು. ಸಿಂಹವು ನಂದಿನಿಯನ್ನು ಬಿಡದಿರಲು ದಿಲೀಪನು ಅದಕ್ಕೆ ಪ್ರತಿಯಾಗಿ ತನ್ನ ದೇಹವನ್ನೇ ಸಿಂಹಕ್ಕೆ ಅರ್ಪಿಸಲು ಸಿದ್ಧನಾಗುತ್ತಾನೆ. ಆಗ ಕಾಮಧೇನುವುತ್ರಿಯಾದ ನಂದಿನೀಧೇನುವು ಒಲಿದು ತನ್ನನ್ನು ಯಾರೂ ಹಿಂಸಿಸಲು ಶಕ್ತರಲ್ಲವೆಂದೂ ಅವನಭಕ್ತಿಯನ್ನು ಪರೀಕ್ಷಿಸುವುದಕ್ಕಾಗಿ ಆ ಘಟನೆಯನ್ನು ಕಲ್ಪಿಸಿದುದಾಗಿಯೂ ಹೇಳಿ ತನ್ನ ಹಾಲನ್ನು ಕರೆದು ಸೇವಿಸಿದರೆ ಸಂತಾನಪ್ರಾಪ್ತಿಯಾಗುತ್ತದೆವೆಂದು ವರವನ್ನು ಕೊಡುತ್ತದೆ.

ಅನಂತರ ಅವನಿಗೆ ರಘುವು ಜನಿಸಿ ಯುವರಾಜನಾಗಲು ದಿಲೀಪನು ಕೂಡ ಅಶ್ವಮೇಧಯಾಗಗಳನ್ನು ಮಾಡಿ ನೂರನೆಯ ಯಾಗಕ್ಕಾಗಿ ಅಶ್ವವನ್ನು ಹೊರವಿಸಿ ಅದರ ರಕ್ಷಣೆಗಾಗಿ ರಘುವನ್ನು ಸ್ನೇಹಿಸಲು ಮತ್ತು ಸೈನಿಕರೊಡನೆ ಅದರ ಜೊತೆಯಲ್ಲಿ ಕಳುಹಿಸಿದನು. ಆ ಅಶ್ವವು ಸಂಚರಿಸುತ್ತಿರಲು ಅದು ಇಂದ್ರನ ದೃಷ್ಟಿಗೆ ಬಿದ್ದು ಅವನು ಅದನ್ನು ಬಂಧಿಸಿದನು. ಯುವರಾಜನಾದ ರಘುವು ಅವನನ್ನು ಎದುರಿಸಿ ಧನುರ್ಯುದ್ಧವನ್ನು ಮಾಡಿ ಕಡೆಗೆ ಇಂದ್ರನು ಅಶ್ವವನ್ನು ಬಿಡದಿದ್ದರೂ ಯಕ್ಷದ ಪೂರ್ವಾಫಲವು ತನ್ನ ತಂದೆಗೆ ದೊರಕುವಂತೆ ಇಂದ್ರನಿಂದ ವರವನ್ನು ಪಡೆದು ಹಿಂತಿರುಗಿದನು.

ನಂತರ ರಾವಣನ ಹಿಂಸೆಯಿಂದ ಇಂದ್ರಾದಿಗಳು ದೇವರಲ್ಲಿ ಮೊರೆಯಿಡಲು ತಾನು ರಾಮನಾಗಿ ಜನಿಸಿ ರಾವಣನನ್ನು ನಾಶಮಾಡುವದಾಗಿ ದೇವರು ಅವರಿಗೆ ಭರವಸೆಕೊಟ್ಟನು. ಆಗ ಭೂಲೋಕದಲ್ಲಿ ದಶರಥನು ಪುತ್ರಕಾಮೇಷ್ಟಿಯಾಗವನ್ನು ಮಾಡುತ್ತಿರಲು ಹೋಮಕುಂಡದ ಜ್ವಾಲೆಗಳ ಮಧ್ಯದಿಂದ ಜಾಬ್ಬಲ್ಯಮಾನನಾದ ಪುರುಷನು ಚಿನ್ನದ ಪಾತ್ರೆಯಲ್ಲಿ ಚಿರುವನ್ನು ತೆಗೆದುಕೊಂಡುಬಂದುಕೊಟ್ಟು ಅದೃಶ್ಯನಾದನು. ಅದನ್ನು ತೆಗೆದುಕೊಂಡು ದಶರಥನು ಪತ್ನಿಯರಿಗೆ ಹಂಚಲು ರಾಮ ಲಕ್ಷ್ಮಣ ಭರತ ಶತ್ರುಘ್ನರು ಜನಿಸಿದರು.

ರಾಮನು ನಿತ್ಯಾಮಿತ್ರನೊಡನೆ ಮಿಥಿಲಾಪಟ್ಟಣಕ್ಕೆ ಹೋಗಿ ಜನಕ ಸಭೆಯಲ್ಲಿ ಧನುರ್ಭಂಗಮಾಡಿದ ಮೇಲೆ ಜನಕನು ಸೀತೆಯು ಮನುಷ್ಯಕನ್ಯೆಯಲ್ಲ, ಅಯೋನಿಜೆಯೆಂದು ತಿಳಿಸುತ್ತಾನೆ. ಅನಂತರ ರಾಮನಿಗೆ ಸೀತಾವಿವಾಹವಾಗಿ ನನ್ನವಾಸ ರಾವಣನಧಿ ಇವುಗಳನ್ನು ಮುಗಿಸಿಕೊಂಡು ಅಯೋಧ್ಯೆಗೆ ಹಿಂತಿರುಗಲು, ಅಲ್ಲಿ ಜನಪ್ರಸಾದದಿಂದ, ಗರ್ಭಿಣಿಯಾಗಿದ್ದ ಸೀತೆಯನ್ನು ಕಾಡಿಗೆ ಕಳುಹಿಸಬೇಕಾಯಿತು. ಅಲ್ಲಿ ಕುಶ ಲವರು ಜನಿಸಿ ವಾಲ್ಮೀಕಿಯಿಂದ ರಾಮಾಯಣವನ್ನು ಕಲಿತು ಅದನ್ನು ಬಂದು ಹಾಡಲು ಅದನ್ನು ಕೇಳಿದ ರಾಮನು ವಾಲ್ಮೀಕಿ ಮತ್ತು ಸೀತೆಯರನ್ನು ಸಭೆಗೆ ಕರೆಸಿದನು. ಆಗ ವಾಲ್ಮೀಕಿಮಹರ್ಷಿಯು ಸೀತೆಯು ಪವಿತ್ರಕುಂದು ಹೇಳಿದರೂ ಸಭಿಕರು ಸ್ತಬ್ಧರಾಗಿ ಮೌನದಿಂದ ನಿಂತಿರಲು, ಅದನ್ನು ಸಹಿಸಲಾರದೆ ಸೀತೆಯು ವಾಲ್ಮೀಕಿಯ ಕಿವ್ಯರಿಂದ ಶುದ್ಧೋದಕವನ್ನು ತರಿಸಿ ಆಚಮನಮಾಡಿ ಕೈಮುಗಿದು ಕೊಂಡು, "ಭೂದೇವಿಯೆ, ನಾನು ವಾಲ್ಮೀಕಿಮಹರ್ಷಿಗಳಿಂದ ಪವಿತ್ರಿಯೆಂದು ನೀನು ಒಪ್ಪುವದಾದರೆ ನನ್ನನ್ನು ಈ ದುಃಖದಿಂದ ವಾರುಮಾಡು", ಎಂದು ಪ್ರಾರ್ಥಿಸಲು ನೆಲವು ಬಿರುಕುಬಿಟ್ಟು ನಾಗಫಣಿಯಿಂದ ಕೂಡಿದ ಸಿಂಹಾಸನದಲ್ಲಿ ಕುಳಿತ ಭೂದೇವಿಯು ಮೇಲಕ್ಕೆಬಂದು ಸೀತೆಯನ್ನು ಎತ್ತಿ ಮಡಿಲಲ್ಲಿ ಕೂರಿಸಿಕೊಂಡು ಅಂತರ್ಧಾನವಾದಳೆಂದು ಹೇಳಿದೆ.

ಹೀಗೆ ಸಂಸ್ಕೃತ ಕಾವ್ಯಗಳಲ್ಲಿ ನಾನಾಕಡೆ ಅತಿಮಾನುಷಾಂಶಗಳು ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟು ಕಾವ್ಯಗಳಿಗೆ ಸ್ಫೂರ್ತಿಯನ್ನು ಕೊಡುತ್ತವೆ.

NEXT WARS

The two soldiers hid in a grove of trees at the edge of a clearing deep in enemy territory. Hours earlier, they had destroyed a particularly troublesome missile-launching site.

Now they were anxious to reach their own territory, but certain they could never do it on foot; for fast moving patrol were hunting them.

One man stood on watch; the other spoke into a walkie talkie-type transmitter. Soon a big cargo carrying aircraft burst low over the clearing and para-dropped a cylindrical canister about the size of two oil drums. Rushing to it, the soldiers pulled out a piece of floppy, rubbery material and quickly spread it on the ground.

The hose from a compressed air pump was fitted to a valve. In seconds, a full-blown aircraft stood nearly ready for take-off! All that remained was to lock the light, 42-horse-power engine in place atop the centre of the wing. In less than five minutes the two soldiers were air-borne and heading for home!

That incident is from a war that hasn't happened yet. But the Inflato-plane has happened. It is made of tough, lightweight synthetic fabric. It weighs 205 pounds, has a 22-foot wing-span and needs only 100 yards for take-off. Its top speed is 72 miles an hour, and it can cruise at 60 for six and a half hours.

The inflatoplane represents the kind of thinking being done by America's industrial and military scientists, whose mission is to provide ground forces with the means to fight a war of any size or type—nuclear or conventional—anywhere in the world.

New weapons, already in existence, will make it unnecessary for the foot soldier to crawl to within point-blank range of

enemy tanks or machine-gun nests in order to deliver a killing shot. He will have a new grenade which can be launched from a rifle and is powerful enough to destroy virtually any target within 120 yards. There is also a new 3 5 inch rocket launcher, weighing only 15 pounds, which fires a rocket that will pierce any armoured vehicle or pillbox. And there is a 106-mm recoil-less rifle which is able to destroy almost anything within a mile! It can be mounted on a jeep and fired rapidly by two infantrymen.

Of great potential use against low-flying planes is the new Red-Eye. Designed to be used by one foot-soldier, the weapon is only four feet long, weighs only 20 pounds. It fires a guided missile with an infra-red "heat-seeker" in its nose that will carry it to any strafing or bombing plane that gets within its range.

A flying jeep and a one-man flying platform—no more difficult to operate than a motor-cycle—have already been built. Being studied is a saucer-shaped, magic-carpet-like device which will lift the infantryman a few feet off the ground and carry him towards his objective at 50 to 70 miles an hour. A jump belt—a belt with five small canisters of solid fuel and a jet exhaust over each hip—has been successfully tested. It will vault a man to the top of a two storey building, enable him to leap 50-foot obstacles or "walk" cross-country at 35 miles an hour!

A troop-carrier aircraft is being developed which can take off and land vertically in small clearings, like a helicopter. Such aircraft can either land troops behind the enemy or drop them from a low altitude. (Tomorrow's troops will have parachutes which enable them to jump safely from as low as 50 feet.)

Tanks and personnel and weapon-carriers will be made of light-weight aluminium.

(Continued on page 6.)

The Rationalist

GURU NANAK

One in all and all in one is the very basis of Guru Nanak's philosophy. Thus fundamental broad-basing of a universal truth formed the very background of his conviction and faith and the perennial source of his strength to refuse the recognition of the distinctions between man and man and between man and woman. He wrote in punjabi: "The whole humanity is the off-spring of a single common light and thus there is no basis of distinction whatsoever."

The social life of North-Western India nearly 500 years ago, was highly dominated by the ruling and priestly classes, and as a result of that a highly noticeable degeneration had crept in it, to a great depth. He designed ways and means to evoke a new consciousness which ever since then, have been instilling in the masses the unity and fatherhood of God and equality and fraternity of man. He stressed: "That God is the benefactor of everybody which I should never forget even for a wink."

He sensed that the real cause of the misery of the people was their diversity of belief, due only to geographical and historical causes. He accordingly, laid the foundation of 'Sangat' or mixed congregations where brothers-in-faith derived inspiration for remoulding of their outlook and actions. The establishment of a free community kitchen regardless of distinction of caste, creed or status in life helped a good deal to form a classless democratic society.

His penetrating vision could easily guide our society to expand the horizon of human love, thus awakening divine love. At the stage of divine love the duality of the lover and the beloved so characteristic of the human love also melts away and the two become one. This became the very essence of his message. He urged the elimination of human ego which separates man from man and man from God. Self-zeroing was the only way suggested by him to be in tune with the spirit and purpose of ideal living. He declared "that to those who develop the understanding of His order, their egoism and vanity will entirely vanish."

Thus crystallised humility is the root of service, sacrifice and successfully resigning to His will. He was vivid about it, in his writings. "Such a virtue he engraved in our minds that we should merge ourselves into bigger entity, thinking ourselves to be insignificant." He underlined the same idea in another inspiring line: "All virtues and attributes are thine (God) and none is mine (devotee)."

Guru Nanak only advocated renunciation of the self but at the same time wanted us to intensify our efforts in the struggle of life. "Truth is higher, and higher still is truthful living" he said.

B. S. Grewal.

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Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore

"DEMOCRACY"

What is it?

Dean Inge.

(Continued from last issue)

A large proportion of the population already lives on the rates and taxes -of young, old, and over a million of unemployed. No government dares to touch the dole, though all admit that it is the most deadly instrument of demoralisation which has ever been devised. Each year that it lasts makes it more impossible to rescue the dole-receiver from habit of idleness. In a few years the unemployed become permanently unemployable, a dead-weight on industry, and a temptation to all who prefer football, cinemas, and "chocolate-money" to honest labour.

So far as I can see, the only government which would be strong enough to bring this disastrous state of things to an end would be that form of Government which we are least likely to see—a bureaucratic State-Socialism resting on military force. Another great war, followed by revolutionary outbreaks, might lead us to acquiesce in this type of government; but it is wholly alien to the temper and traditions of the British nation, and perhaps we are the least likely among all the nations of Europe to put ourselves under such a system. Failing this, I believe we shall continue to try to make Democracy work till the end of the century; but we shall be in the condition of an animal devoured by parasites, and less and less able to keep itself in a state of health and vigour.

A good government should of course be organic, representing the nation, not the populace, which is only the most numerous class. The future is with organised and skilled direction, as Mr. Wells has so often told us; but this is peculiarly difficult to obtain under democracy. There are also

dangers in over-organisation. Under bureaucratic tyranny the individual life may lose value for itself; and when this happens there will be no more fruitful effort. But I do not think that we in England need fear this, though the same result may follow if the Treasury lies in wait for all savings. "The value of institutions", says Mr. H. A. L. Fisher "depends upon the extent, to which they assist the free development of human powers and the adequate remuneration of merit." This is a sound Liberal maxim which recalls the day when Liberals had principles and believed in them. There is room for such a party in the State to-day.

All forms of government are bad; but there is hardly any which could not be made to work satisfactorily if we all chose as our motto the maxim which Mr. Bernard Shaw says is the test of a gentleman; "Try to put into the common stock a little more than you take out." As for private property, let us end with St. Thomas Aquinas: "The possession of riches is not unlawful if the order of reason be observed—that is, that a man possesses justly what he owns, and that he uses it in a proper manner for himself and others."

Where are we heading in this country? Ed.

ಯಜುರುಪಾಕರ್ಮ	೦-೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾನಂದನ	೦-೨೫.
ಭಗವದಾರಾಧನ	೦-೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಚಿನ್ನಪಂ	
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(Continued from page 3.)

They will be air-transportable, fast and highly manoeuvrable on the ground and capable of "swimming" rivers. Their engines will run on any fuel available—petrol, diesel oil, even liquid gas.

How will a nuclear-age army, constantly moving vast distances, be serviced? Supplies will be delivered to the troops by air drop by cargo-carrying guided missile like the Lobber, now under development; or by train-like, nuclear-powered, cross-country cargo-carriers, currently being studied.

Fuel for a mechanized army will be stored in huge, easily movable rubber bags of such tremendous capacity that they can re-supply major segments of an armoured division. The fuel will be delivered through an assault pipe-line, an easy-to-handle collapsible hose which can be laid at 20 miles an hour over any terrain by a ground vehicle or helicopter.

How will troops fighting a widely dispersed war be instantly advised of changing tactical situations and command decisions? The answer may be in long-range, transistorized electronic devices like one now under test—a radio set no bigger than two pockets of cigarettes and weighing only one pound. It fits inside a helmet with a flexible aerial; the power supply and a microphone are in a small cylinder on the soldier's belt.

How will the soldier find the enemy at long range? At night? In heavy weather?

Already a "Silent Sentry" radar, small enough to fit on a two wheeled trailer, can spot a walking man several miles distant.

Not long ago I saw troops fighting a mock battle wearing infra-red binoculars attached to their helmets and using weapons equipped with telescopic infra-red sights. The binoculars provide the soldier with a clear view on the darkest night. The new sights may also be equipped with infra-red detectors, so

that if enemy infra-red finds the wearer, a warning buzzes in a tiny ear-plug!

A new, snap-on "Multilite" sight, powered by available natural light will cut a path of vision through haze, rain, snow, even fog, and give the soldier a clear alignment on any target within 1,200 feet.

An intrusion Detector will throw down a long, invisible infra-red line in front of secure areas and will instantly sense the heat waves emanating from enemy bodies, weapons or vehicles. Truck-mounted Intrusion Detectors could search an immediate infantry combat area in less than four minutes.

Against an enemy who uses nuclear shots with radioactive aftermaths, poison gases or bacteriological agents, tomorrow's soldier will have a variety of protective devices. He may find himself completely wrapped in an air-conditioned, rubberized suit with its own oxygen supply. He will carry an air-tight gas mask made of soft, light-weight rubber. It needs no hose, no bulky canister of oxygen, and the soldier can speak clearly through filters.

He will have thermal protectors—strong, heat-resistant, curtain-like devices to protect exposed parts of the body from the heat of nuclear blasts. He will wear armoured vests and groin protectors not much heavier than a suit of ordinary underwear, yet strong enough to fend off low-velocity shrapnel hits. When he needs a hole to crawl into in a hurry, a small, collapsible tripod will fire a rocket into the ground, blow a fox-hole three feet deep and three and a half feet in diameter!

Infantry units will carry small electronic devices which can jam and confuse the guidance systems of enemy missiles and set off enemy shells prematurely.

The science of ground warfare has come as far from the Second World War, as that war was from the battle of Waterloo!

J. H.

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V. Venkateswaralu, B.A., B.L. Supreme Court Advocate, Hyderabad.

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Bhojaraja's Shringara Prakasha Vol. II.

SANSKRIT PUSTAK BHANDAR, Cornwallis Street, Calcutta :

Please send by V.P.P.

1. Shringara Prakasha 3 sets.
2. Sanskrit Wisdom by Josyer 2 copies.
3. Rigveda Samhita Pada 3.

Acharya V. P. Limaye, Opp. Gokhale Hall, Lakshmi Road, Poona 2 :

Recently I chanced to go over the first two vols. of "Shringara Prakasha" of Bhojaraja containing 14 Prakashas for quotations from Bhartrihari's "Vakya-padeeya" which we are editing for the University of Poona. When will we get the remaining 22 Prakashas in print? Will you let us know the progress of the work? I think this is published for the first time.

Yours truly,
V. P. Limaye.

"Shringara Prakasha" of Maharaja Bhojaraja.

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ORIENTAL RESEARCH INSTITUTE, Mysore University. 30-10-63.

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Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi. 13-2-62.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja.

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Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.

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NEW ORDER BOOK COMPANY, AHAMADABAD. 30-5-62.

Please supply History of Mysore by G. R. Josyer 5 copies.

Please supply History of Mysore 6 copies. 22-6-62.

Messrs MOTILAL BANARSIDAS, Delhi 6. 26-10-62.

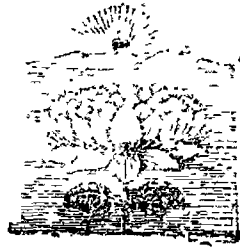
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Monday 30-11-64

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RS. 15-00

A DRAEM BUILDING

West Berlin (Dad) - 3,750 ft. high, 190 ft. in diameter and with 356 floors above and 16 below the earth - are the truly imposing dimensions of a housing skyscraper designed by West Berlin architect Robert Gabriel. He has calculated the steel cement foundation to measure 1,200 ft. in diameter. The Empire State building with its 102 floors and height of 1,100 ft. (excluding the tv-tower) that has been the world's highest building since 1931, would be more than three times surpassed!

Roughly 25,000 people are to live in 8,000 apartments. Stores and repair shops are to be installed every 20 to 40 floors and in the subterranean floors, garages for 4,000 cars as well as an atomic bomb shelter will be built. Several cinemas are also planned for this "town in a house" in addition to a theatre, a police station and a mayor's office.

Traffic problems will be non-existent in the "tower city". Six lifts consisting of 18 cages each to contain a maximum of 40 persons and that would stop at every 20th floor, should be able to handle 6,000 persons an hour. "Pater-noster" lifts consisting of 186 cages will run between the intermediate floors. The chrome nickel-steel construction of the tower will guarantee a high degree of fire protection.

The gigantic tower would not only reach the clouds but rise above them. More than half of the inhabitants would live above the clouds, above street noise and dust, thus enjoying more sunshine than the inhabitants of any other German city. The first prospective tenants have already applied for residence. They are not desperate apartment-hunters but astronomers and radio and tv station who are

of course interested in the uppermost stories.

According to the avantgardistic architect's data, swaying need not be feared. The tower's own weight - 500,000 tons of steel will be used in construction alone - practically rules out all wind movements particularly as the building has a narrowing degree of one to twenty despite its enormous height.

Of fundamental importance is of course the site of the new construction. Berlin must be ruled out to the architect's great dismay due to the city's unsuitable soil condition and for flight security reasons. But Robert Gabriel has taken a look around West Germany and has inspected a lot near Mistereifel, 30 miles southwest of Cologne.

At the time being, the project exists only on paper. But a 24 ft. high model is now being made for the small sum of 20,000 DM (5,000 dollars or 1,800 pounds sterling). Actual building costs have been estimated at roughly 2 billion DM (500 million dollars or 18 million pounds), Construction time: ten years. American banks and large concerns are said to have offered partial financing of the astronomic tower!

ಯಜುರಸಾಕರ್ಮ	೦-೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦-೨೫.
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Life of Saint Anantarya, in English and Hindi.	1-00.

ACADEMI AWARDS CONDEMNED

Ustad Vilayat Khan, the sitar maestro, who last week refused to accept this year's award of the Sangeet Natak Akademi said recently that he had decided on this action "deliberately, so that the attention of the people and the Government would be focussed on this issue which has been agitating artists all over the country for quite some time."

The Ustad, who was speaking to reporters said that there must be a "radical change" in the system of selections for the Sangeet Natak Akademi Awards "if this great State honour is to retain the respect of the people and the artists". According to him the selections "were often arbitrary, unprincipled and indiscriminate and were based on considerations other than merit".

The Ustad added; "I felt that in all conscience I could not accept the award till I was convinced that selections were based on sound principles and so I wrote to the Akademi asking them to inform me as to what test or principles were adopted for selecting me, or any of the others. Beyond saying that it was a decision by the Committee, the Akademi has no clear or definite answer. So I wrote back to say that with the greatest sorrow I would have to refuse to accept the award."

The Ustad said that he felt compelled to state his views because of the misunderstanding created by versions appearing in the Press that he had refused to accept the award for "temperamental reasons". He added that the Akademi officials could have kept quiet about his reasons for refusal, if they did not want to tell the truth. "Since they have not chosen to do so, I have come out. Let the public decide the issue," he said, and added that he was "certain that some good would come out of all this".

BOOKS RECEIVED

From the National Academy, Ansari Market, Darya Ganj Delhi 6;

1. "The Quest for Education", is a brochure containing experiences of African students in Bulgaria, Hungary, Czechoslovakia, Rumania and Soviet Union. It describes the treatment which forced them to break their studies and return.

Price nP. 75,

2. "United we fall;" by Douglas Hide,

The author for over 20 years was an active Communist. Knowing the aims and methods of Communism he seeks to explain them to those who think that unity of aims is ever possible between the two blocks of the Cold War.

Price Rs. 2.

3. "Co-existence", by Christopher Mayhew :

The author, publicist of B. B. C., suggests a fresh approach to peace, on the basis of ideological co-existence without bitter propaganda against capitalism or Communism, genuinely free East-west contacts, and co-operation without rivalry between the two types of Governments.

Price Rs. 1-50.

* * *
The brochures are handy and well-got-up, and are thought-provoking. Ed.

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LAST YEARS OF BRITISH RULE

In a book with the above title,

Michael Edwards contends that the British decision to quit India was not altruistic or an anti-imperialist gesture.

It is too early to guess the likely impact of this book, which involves a rewriting of the recent history of India. He emphasises that the contribution of the Congress towards the attainment of independence was negligible, and that the British knew it very well, though it suited them to pretend otherwise. "The British felt" Edwards says, "that they had little to fear from Gandhi himself, for they soon recognised him for what he was, an anti-western reformer. As long as Gandhi was in control of Congress, they knew they had an ally. Who was hurt by non-co-operation in any way? Only the Indians. So the Government obliged Gandhi by treating him with considerable respect—jailing him occasionally to keep up appearance—while they took much more positive action against terrorists and those Western style revolutionaries whom they really feared".

The British were mistaken about Nehru, Edwards points out. They made the mistake of thinking he was an extremist. He was not. He was fond of making paper criticism of supposed "reactionaries", but he himself never indulged in genuine revolutionary activity. He talked Left and acted Right, and was a moderate, even by Fabian Standards. This should provide

a much-needed corrective to the false and tendentious presentation of Nehru by writers like Michael Brecher and others.

The Establishment sponsored histories—Tarachand's is a particularly infamous example—have sought to minimise the role of the Bengal terrorists and Netaji Bose towards the attainment of independence. It is gratifying that a writer of Michael Edwards' stature—his "Orchid House" a book on the Nawabs of Oudh, "Asia" and "India" are already standard works—now seeks to redress the balance. The movement of 1942 did not trigger off a national uprising because too many influential elements in the country not only held aloof but actively supported the Government.

There was only one man in India, says Edwards, who was equal to the grandeur of events and had a clear cut vision of realities. In a sense, says Edwards, India owes more to Netaji Bose than to any other man—even though he seemed to be a failure. The hirelings of Great Britain had called him a fascist. Edwards proves conclusively that Netaji would have preferred the help of Russia to that of the Axis Powers but the malice of circumstances prevented him from contacting the Russians. The contribution of the I.N.A. must not be assessed in military terms as prejudiced writers like Hugh Toys had done. The ghost of Subhas Bose, like Hamlet's father, walked the battlements of the Red Fort and his suddenly amplified figure overawed the conferences that were to lead to independence.

At long last at least one British author of repute, Michael Edwards has laid low the ghost of independence having been won by Gandhi and the Congress. Gandhi, as Mr. Edwards writes, was convenient for the British as an apparent enemy while they really knew that he could never drive

them out. They occasionally put him in jail where they treated him with great consideration pretending that he was their arch-enemy. Nehru was also much the same, talking big and doing little. This play continued till the advent of Sri Subhas Bose who was their arch-enemy. It was he and then the I.N.A. who were really responsible for the compulsory abdication of the British. This is what we and all people who are not misled by propaganda and the British attitude to Gandhi, have always been repeating. The terrorist movement of Bengal, the 1942 movement in Bihar and elsewhere shook the British. But it was Sri Subhas Bose and the I.N.A. whose advent shook the British rule to its foundation. But the writer probably (because we have not seen the book) underestimated a most important factor—the war which ended only with the exhaustion of the British. The British became too weak to hold the imperial sceptre and her hold relaxed. She made the best of a bad bargain. She made a gesture of abdicating to the Congress and the League, dividing India into two and leaving a legacy of permanent division and weakness!

The Truth, Calcutta.

SOVIET ART



The Soviet Consulate General sends the following:

Soviet Minister of culture Yekaterina Fertseva recently attended the opening of the Bolshoi guest performances in Milan's La Scala.

Speaking enthusiastically about the singular success of Soviet artists there, she said:

It has always been the aim of the Soviet Government to secure a lasting universal peace and to banish war from the life of man-

kind. The growth of international cultural contacts and appearances of ever new manifestations of international co-operation in fields of economy, culture, science and technology, which have already yielded numerous wonderful results, constitute a positive modern trend.

Special features of Soviet culture are winning a growing respect of artists and writers throughout the world. A genuinely creative atmosphere of Soviet reality in which our art develops is characterized by high ideological principles, optimism and confidence, she went on to say. These features have become firmly established as a result of the Great October Socialist Revolution which in itself is a brilliant example of the creative energies of the people. And, perhaps, it is the Revolutionary origin of Soviet art that invites the sympathies of other nations.

The Minister spoke in great detail about the consummate performance of Soviet singers who appeared in leading parts as well as brilliant musicians, greatly contributing to the musical success of productions.

All of them are the first-rate stars of Soviet art. It is difficult to enumerate all wonderful solo-singers of the Bolshoi. However, it is not they alone that are responsible for the enthusiastic reception of the company by Italian audiences. Much credit also goes to the Bolshoi's magnificent chorus and orchestra. The Italians have also highly appraised the work of the producers, decor painters and chorus leaders. All Italian newspapers claim a singular success for the Bolshoi productions.

An article in *Il Corriere Della Sera* read as follows:

"The Bolshoi's 'The Queen of Spades' is a brilliant production which has won thousands of enthusiastic admirers for Tchaikovsky's opera.... what surprised us most of

all was the fascinating and convincing interpretation of the opera, the mastery of all its creators, from first violin and conductor to ordinary chorister. The audience was elated. The opera aroused great interest and even enthusiasm due to the producer's correct interpretation and refined musical rendering".

Indeed, this friendly creative unity of artists, which of course does not preclude heated arguments on the matters of principle, reflects one of characteristic features of Soviet art.

Admiring the mastery of Soviet artists the Italian audiences thus greeted the great land of Soviets and the entire Soviet people.

The Italians are great connoisseurs of vocal art. And the Soviet artists fully realised that they were going to sing in famous La Scala. They hoped to win and have actually won Italian audiences by their art. Frankly speaking, it is more than just a success, it is a spectacular success. Many prominent Italian critics have highly praised the Soviet opera production and the art of the singers. The main "ingredient" of success of the Soviet opera production is the close connection of Russian musical culture with folk music. Soviet artists agree with this, but they have repeatedly mentioned another "ingredient" of their success. They know that the entire Soviet people follow the Bolshoi performance in Milan and the constant attention of their country gives them inspiration on the stage.

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* * *

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* * *

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ನವರಾತ್ರಿ

ರಾಷ್ಟ್ರಹಿತಸಾಧಕ ಸಮಾರಂಭ

ಜಿ. ಆರ್. ಜೋಷ್ಯರ್.

ನವರಾತ್ರಿ, ದಸರಾ, ಶರನ್ನವರಾತ್ರಿ, ದುರ್ಗಾಪೂಜಾ, ಇವೆಲ್ಲವೂ ಪಿತೃಪಕ್ಷಕಳೆದು ಆಶ್ವಯುಜ ಮಾಸದ ಶುಕ್ಲಪಕ್ಷದ ಮೊದಲ ನೆಯ ಹತ್ತು ದಿನಗಳು ನಡೆಯುವ ಹಿಂದೂ ಜನಾಂಗದ ವರ್ಷೋತ್ಸವದ ಹೆಸರುಗಳು. ಇದು ದೇಶದ ಕ್ಷೇಮಕ್ಕಾಗಿ ರಾಜರುಗಳು ಆಚರಿಸುವ ಉತ್ಸವ. ಪತ್ತೀಪುತ್ರರ ಕ್ಷೇಮಕ್ಕಾಗಿ ಗೃಹಸ್ಥರು ಆಚರಿಸುವ ಉತ್ಸವ. ಕಷ್ಟನಿವಾರಣೆ ಆತ್ಮಸಿದ್ಧಿ ಇಹಪರಸುಖ ಮತ್ತು ಪುಣ್ಯಪ್ರಾಪ್ತಿಗಾಗಿ ಸಮಸ್ತ ಆಸ್ತಿ ಕರೂ ಆಚರಿಸುವ ಉತ್ಸವ. ಹಿಂದೂ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ನೆಲೆಸಿರುವ ಅನೇಕ ವ್ರತಗಳಲ್ಲಿ ಇದು ಮಹತ್ತರವಾದ ವ್ರತ.

ಇದರ ಅಧಿದೇವತೆಯು ಜಗತ್ಸೃಷ್ಟಿಗೆ ಕಾರಣಳಾಗಿ ಪರಬ್ರಹ್ಮ ನಲ್ಲಿ ಐಕ್ಯವಾಗಿರುವ ಸ್ತ್ರೀಶಕ್ತಿ. ಲಕ್ಷ್ಮೀ ಎಂಬ ಹೆಸರಿನಿಂದ ವಿಷ್ಣುವಿನ ವಕ್ಷಸ್ಥಲದಲ್ಲಿ ನೆಲೆಸಿರುವಳು. ಗೌರಿ ಎಂಬ ಹೆಸರಿನಿಂದ ಈಶ್ವರನ ಅರ್ಧಾಂಗಿ. ಸರಸ್ವತೀ ಎಂಬ ಭಾವನೆಯಿಂದ ಬ್ರಹ್ಮನ ಮಾನಸಿಕ ಪುತ್ರಿ.

ಪರಬ್ರಹ್ಮನು ಅದ್ವಿತೀಯನಾಗಿ ನಿರ್ವಿಕಾರನಾಗಿ ಯೋಗನಿಧಿಯಲ್ಲಿ ಇರಲು ಅವನಲ್ಲಿ ಆಡಗಿದ್ದ ಸ್ತ್ರೀಶಕ್ತಿಯು ಜಗತ್ಸೃಷ್ಟಿಗೆ ಕಾರಣವಾಯಿತು. ಆ ಸೃಷ್ಟಿಕರ್ತಳ ಮಾಹಾತ್ಮ್ಯವನ್ನು ಮಹರ್ಷಿಗಳು ತಪೋಬಲದಿಂದ ಅರಿತು ಮನುಷ್ಯರ ಕ್ಷೇಮಾಭ್ಯುದಯಗಳಿಗೆ ಆ ದೇವಿಯ ಕೃಪೆಯೇ ಸಾಧಕವೆಂದು ಸಾರಿರುವರು.

ಶ್ರೀಮನ್ಮಹಾಭಾರತದ ಭೀಷ್ಮಪರ್ವದಲ್ಲಿ ಕಾರವಸಾಂಡವರ ಸೇನೆಗಳು ಯುದ್ಧಸನ್ನದ್ಧರಾಗಿ ಎದುರಿಸಿ ನಿಂತಿರಲು, ವಯೋವೃದ್ಧರೂ ಗುರುವರ್ಧರೂ ಆದ ಭೀಷ್ಮದ್ರೋಣಾದಿಗಳನ್ನು ನೋಡಿ ಅರ್ಜುನನು ಸ್ತಂಭಿತನಾಗಿರಲು ಶ್ರೀ ಕೃಷ್ಣನು ಗೀತೋಪದೇಶಕ್ಕೆ ಮೊದಲು ಅವನನ್ನು ಸಂಭೋಧಿಸಿ:

ಶುಚಿರ್ಭೂತ್ವಾ ಮಹಾಬಾಹೋ ಸಂಗ್ರಾಮಾಭಿಮುಖಃ ಸ್ಥಿತಃ |

ಸರಾಜಯಾಯ ತಸ್ಮಾಕಾಂ ದುರ್ಗಾಸ್ತೋತ್ರಮುದೀರಯ ||

“ಅರ್ಜುನ, ಹೆದರಬೇಡ. ಶುಚಿರ್ಭೂತನಾಗಿ ಜಗಜ್ಜನನಿಯಾದ ದುರ್ಗಾದೇವಿಯನ್ನು ಸ್ತೋತ್ರ ಮಾಡು. ಅವಳು ನಿನಗೆ ಜಯವನ್ನು ಕೊಡುತ್ತಾಳೆ”, ಎಂದು ಸಲಹೆ ಕೊಟ್ಟನು. ಅದರಂತೆ ಅರ್ಜುನನು ದೇವಿಯನ್ನು ಸ್ತೋತ್ರ ಮಾಡಲು ದೇವಿಯು ಕ್ರಸನ್ನಳಾಗಿ ಅವನಿಗೆ ತೀವ್ರದತ್ತೆಯೇ ಜಯವಾಗುವುದೆಂದು ಹೇಳಿ ಅದೃಶ್ಯಳಾದಳು.

ಆ ಅರ್ಜುನನೇ ೧೨ ವರ್ಷ ವನವಾಸಾನಂತರ ಒಂದು ವರ್ಷ ವಿರಾಟನಗರದಲ್ಲಿ ಅಜ್ಞಾತವಾಸವನ್ನು ಮುಗಿಸಿಕೊಂಡು ಪುನಃ ಗಾಂಡೀವ ಮುಂತಾದ ತನ್ನ ಆಯುಧಗಳನ್ನು ಶರ್ಮೀವೃಕ್ಷದಿಂದ ತೆಗೆದುಕೊಂಡದ್ದು ವಿಜಯದಶಮಿಯ ದಿನವೆಂದು ಹೇಳಿದೆ. ಅನಂತರ ಮಹಾಭಾರತ ಯುದ್ಧವು ನಡೆಯಿತು.

ಅದರಂತೆಯೇ ಹಿಂದಿನ ಚಕ್ರವರ್ತಿಗಳೂ ಈಚಿನ ಮಹಾರಾಜರುಗಳೂ ನವರಾತ್ರಿಯನ್ನು ಒಂಬತ್ತು ದಿನ ಆಚರಿಸಿ ವಿಜಯದಶಮಿಯ ದಿನವೆ ಶರ್ಮೀವೃಕ್ಷದ ಬಳಿಗೆ ಮೆರವಣಿಗೆಯಿಂದ ಹೋಗಿ ಪಟ್ಟದ ಕತ್ತಿಯನ್ನು ಪಡೆದು ಬರುವುದು ಆಚರಣೆಯಾಗಿದೆ. ವಿಜಯ ಎಂಬ

ಅರ್ಜುನನಹೆಸರು ಆ ದಿನಕ್ಕೆ ನಾಮಕರಣವಾಗಿ ವಿಜಯದಶಮಿಯೆನಿಸಿಕೊಂಡಿದೆ.

ಶ್ರೀ ಮಾರ್ಕಂಡೇಯ ಪುರಾಣದಲ್ಲಿ ದುರ್ಗಾದೇವಿಯ ಮಾಹಾತ್ಮ್ಯವು ೧೩ ಅಧ್ಯಾಯಗಳಲ್ಲಿ ವಿವರಿಸಲ್ಪಟ್ಟಿದೆ. ಅದಕ್ಕೆ “ದುರ್ಗಾ ಸಪ್ತಶತೀ” ಎಂತಲೂ “ದುರ್ಗಾ ಮಾಹಾತ್ಮ್ಯ” ಎಂತಲೂ ಹೆಸರು. ಆ ಸಪ್ತಶತೀ ಪಾರಾಯಣವು ಅತ್ಯಂತ ಸಿದ್ಧಿಪ್ರದವೆಂದು ಪ್ರತೀತಿಯಾಗಿದೆ. ೪೭೦೦ ಶ್ಲೋಕಗಳಲ್ಲಿ ಪ್ರತಿಯೊಂದೂ ಅಮೋಘವಾದ ಮಂತ್ರಶಕ್ತಿಯಿಂದ ಕೂಡಿ ಅಣಿಮಾದಿ ಸಿದ್ಧಿಪ್ರದವೆಂದು ಕಾತ್ಯಾಯಿನೀ ತಂತ್ರದಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಿದೆ.

ಈ ದುರ್ಗಾಸಪ್ತಶತಿಯಲ್ಲಿ ಜಗದ್ಧಾತ್ರಿಯ ಮೂರು ವಿಧವಾದ ಭಾವಗಳು ವಿವರಿಸಲ್ಪಟ್ಟಿವೆ; ಮಹಾಕಾಳಿ, ಮಹಾಲಕ್ಷ್ಮಿ, ಮಹಾಸರಸ್ವತಿ ಎಂಬುದಾಗಿ. ಒಂದು ಅಧ್ಯಾಯದಲ್ಲಿ ಮಹಾಕಾಳಿಯ ದಿವ್ಯಚರಿತವೂ, ಮೂರು ಅಧ್ಯಾಯಗಳಲ್ಲಿ ಮಹಾಲಕ್ಷ್ಮಿಯ ಚರಿತವೂ, ಉಳಿದ ಒಂಭತ್ತು ಅಧ್ಯಾಯಗಳಲ್ಲಿ ಮಹಾಸರಸ್ವತಿಯ ಚರಿತವೂ ಉಕ್ತವಾಗಿವೆ.

ಪೂರ್ವದಲ್ಲಿ ಒಂದು ಅರಣ್ಯದಲ್ಲಿ ಮೇದಸ್ಸು ಎಂಬ ಋಷಿಯು ಆಶ್ರಮದ ಹತ್ತಿರ ಸುರಥ ಮತ್ತು ಸಮಾಧಿ ಎಂಬ ಇಬ್ಬರು ದುರ್ಭಾಗ್ಯರು ಸಂಧಿಸುತ್ತಾರೆ. ಸುರಥನು ರಾಜನಾಗಿದ್ದವನು ರಾಜ್ಯವನ್ನು ಕಳೆದುಕೊಂಡು ದೇಶಭ್ರಷ್ಟನಾದವನು. ಸಮಾಧಿಯು ಧನಿಕನಾಗಿದ್ದ ನೈತನು; ಅವನನ್ನು ಪತ್ತೀಪುತ್ರಾದಿಗಳು ಆಸ್ತಿಯನ್ನು ಕಿತ್ತುಕೊಂಡು ಮನೆಯಿಂದ ತಳ್ಳಿದ್ದರು. ಇಬ್ಬರೂ ಪರಸ್ಪರ ಪರಿಚಯ ಮಾಡಿಕೊಂಡು ನಂತರ ಋಷಿಯನ್ನು ಸಂದರ್ಶಿಸಿ ಪ್ರಣಾಮಮಾಡಿ ತಮ್ಮ ಸ್ಥಿತಿಯನ್ನು ಹೇಳಿಕೊಂಡರು. ಸುರಥನು “ಸ್ವಾಮಿ ನಾನು ರಾಜ್ಯವನ್ನು ಕಳೆದುಕೊಂಡು ಒಬ್ಬಂಟಿಗನಾಗಿದ್ದರೂ ನನ್ನ ರಾಜ್ಯ ನನ್ನ ಕುಲ ನನ್ನ ಮಂತ್ರಿಗಳು ಪ್ರಜೆಗಳು ಎಂಬ ಮಮಕಾರದಿಂದ ತಪಿಸುತ್ತಿರುವೆನು. ಹಾಗೆಯೇ ಈತನೂ ಪತ್ತೀಪುತ್ರಾದಿಗಳಿಂದ ತೀರಸ್ಥತನಾಗಿದ್ದರೂ ನನ್ನ ಕುಟುಂಬ ನನ್ನ ಸಂಪತ್ತು ಎಂಬ ಹಂಬಲದಿಂದ ಪೀಡಿತನಾಗಿರುವನು. ನಾವು ಅಜ್ಞರಲ್ಲಿ ವಿವೇಕಿಗಳು. ಆದರೂ ಈ ಮಮಕಾರದಿಂದ ಬದ್ಧರಾಗಿರುವದಕ್ಕೆ ಕಾರಣವೇನು? ಇದಕ್ಕೆ ನಿವೃತ್ತಿ ಹ್ಯಾಗೆ?” ಎಂದು ಪ್ರಾರ್ಥಿಸಿದರು.

ಅದಕ್ಕೆ ಋಷಿಯು ಪಶುಗಳಿಂದ ಹಿಡಿದು ಮನುಷ್ಯರವರೆಗೆ ಸಮಸ್ತ ಜೀವಜಂತುಗಳೂ ಇಂದ್ರಿಯಪರವಶಗಳಾಗಿ ನಾನು ನನ್ನದು ಎಂಬ ಭಾವನೆಯಿಂದ ಬದ್ಧವಾಗಿದೆ. ಇದಕ್ಕೆ ಕಾರಣವು ಜಗತ್ಸೃಷ್ಟಿಗೆ ಮೂಲವಾದ ಮಹಾಮಾಯೆ. ಪರಬ್ರಹ್ಮನ ಭಾಯೆಯಂತಿರುವ ಈ ಮಹಾಮಾಯೆಯ ಸರಾಶಕ್ತಿಯಿಂದ ಸೃಷ್ಟಿಸ್ಥಿತಿಲಯಗಳು ನಡೆಯುವುವು. ಈ ಶಕ್ತಿಯೇ ತಪೋಮಯರಾದ ಸಿದ್ಧಪುರುಷರಿಂದ ಪ್ರಾರ್ಥಿತವಾದಾಗ ಮೂರ್ತೀಕೃತವಾಗಿ ದೈತ್ಯರನ್ನು ಸಂಹರಿಸಿ ಜಗತ್ತಿನಲ್ಲಿ ಶಾಂತಿಯನ್ನು ಉಂಟುಮಾಡುವುದು. ಹಿಂದೆ ಒಂದಾನೊಂದು ಕಾಲದಲ್ಲಿ ಮಥು ಮತ್ತು ಕೈಟಭ ಎಂಬ ದೈತ್ಯರು ಲೋಕ ಕಂಟಕರಾಗಿರಲು ಭಕ್ತರ ಪ್ರಾರ್ಥನೆಯಂತೆ ಈ ದೇವಿಯು ಮಹಾಕಾಳಿಯಾಗಿ ಉದ್ಭವಿಸಿ ಅವರನ್ನು ಸಂಹರಿಸಿದಳು. ಅದರಿಂದ ಅವಳಿಗೆ “ಮಥು ಕೈಟಭ ಸಂಹರ್ತ್ರಿ” ಎಂದು ಹೆಸರಾಯಿತು. ಇದು ದೇವೀ ಮಾಹಾತ್ಮೆಯ ಮೊದಲನೆಯ ಚರಿತ್ರೆ.

(ಸಕೇಷ)

SRI MADHVA'S TENETS



Sree Madhva, the champion of the pluralistic, realistic and theistic metaphysics, was born on Vijayadasami day, in A.D. 1238 in the village Pajaka, eight miles southeast of Udipi, of Tulu Brahmin parents, under name Vasudeva. He is hailed as the third Avatara (incarnation) of Vayu, the first two being Hanuman and Bhima. He lived for 79 years full of health and enacted remarkable miracles and superhuman physical feats.

He belonged to the Ekanta Vaishnava order and studied under the eminent guru Achutapreksha, and felt a revulsion for the chief tenets of Sri Sankara's Advaita. He did not like the description of Ultimate Reality as an impersonal, indeterminate, nirguna Brahman. He was deeply hurt at the assertion of the unreality of the world (maya) and the affirmation of the non-difference of the individual soul and Brahman. He sought with the grace of the Lord and in the spirit of a divine mission, to reinterpret the triple texts of the Vedanta (Upanishad, Gita and Brahma Sutras).

Sri Madhva took under orders the name Purnaprajna and Ananda Tirtha. He spent some time in Udipi teaching his disciples and routing pandits of the monistic, Jain and Buddhist faiths. The Biography of Madhva, Sri Madhva Vijaya, describes in moving poetry the incidents of Sri Madhva's life. After defeating Vasudeva Pandita and Buddhisagara, Sri Madhva made a South Indian tour and propagated his philosophy in Trivandrum, Cape Comorin, Srirangam and Rameswaram. He set his hand to a commentary on the Gita and carried it with him in the North Indian tour. Sri Madhva left by himself for upper Badarinath to the hermitage of Sage Vyasa, and dedicated his commentary on the Gita and obtained the Sage's blessings.

In the opening passages of the commentary Sri Madhva in all modesty stated that "he has explained the Gita according to his limited abilities (saktitah)". Sri Veda Vyasa erased saktitah and wrote in its place Seshatah (a little of its meaning). Sri Madhva in his commentaries developed the constructive side of his metaphysics in all his 37 works. After the first North Indian tour he converted his own Guru to the Dvaita persuasion. In his tour he engaged one Shobhana Bhatta on the banks of the Godavary and worsted him in argument and converted him under the name Padmanabha Tirtha.

After his return to Udipi, he installed the beautiful image of Sri Krishna, which he found embedded in a block of Gopichadana, presented to him by a grateful merchant whose ship was caught in a storm. Sri Madhva composed the musical devotional hymn, Dvadasha Stotra and quelled the storm. Sri Madhva appointed his brother and seven others to carry on the worship of the Lord. The eight Mathis are adorned by Balasanyasins (those who take orders in their teens). For the last 700 years, regular worship, seven times a day, is being conducted by Balasanyasins in Udipi. The organisation is remarkable for its holiness and beauty. It is the spiritual rallying centre for the followers of Sri Madhva.

Sri Madhva was the first to introduce flour-made ewes for sacrifice instead of the living animal. He started the pisthta Pasu Yaga for which he stood firm in the teeth of firm opposition. He also introduced the observance of the Ekadasi fast on the 11th day of each half of the month. The fast enjoined is absolutely literal and only a small spoon of holy water is to be taken only once. He established not only a metaphysical system of thought, but was also a spiritual guide. He organised his system of thought and vindicated

(Continued on page 6.)

The Rationalist

H. H. THE POPE

It was about 590 A.D. on the appointment of Pope Gregory I to the See of Rome, and the decay of the Roman Empire, that Roman Catholicism with the Pope as Head, began to take shape and gain ascendancy. It contrasted with the Greek Church covering Eastern Europe, which used Greek as the language for rituals, while the Roman Church used Latin. Christ's own language must have been Hebrew. The current doctrines of the Roman Catholic Church took shape during centuries, and after bitter controversies and expulsions of the disobedient. With the religious power considerable political power was also exercised by the Popes during the 16th and 17th centuries. When Napoleon invaded Italy, the Pope was removed to France and kept in confinement at Avignon. In 1870 the Vatican Council declared the "Infallibility of the Pope", denying any one the right to question his decisions on matters of Faith and Morals. Those who opposed called themselves "Old Catholics." In the 16th century Martin Luther of Germany defied Rome and established Protestantism over that side of Europe. And Henry VIII excluded the Pope from authority over England.

In 1870 on the establishment of Monarchy in Italy, the Pope's political power ceased, and ever since the Popes had confined themselves to the Vatican area, and never came out. His Holiness Pope Paul VI is inaugurating a new era in Papacy, and has visited Jerusalem and is now visiting India.

India which has welcomed Alexander, Mahomed Ghazni, Baber, Nadir Shah, Clive and Dupleix in the past, no doubt offers him ungrudging welcome. He comes in a friendly spirit, and is to be welcomed in a friendly spirit.

Editor.

JESUS'S STAY IN INDIA

It was not until the age of thirteen and a half that he realized that he must set out consciously to find himself and regain his higher consciousness. People think that he seems to have disappeared completely between the ages of twelve and thirty, when he suddenly reappeared again and made himself felt in the particular land where he was born. Under intuitive guidance he left his parents' home and went to Egypt. He worked and studied there under strikingly different conditions. He was a student in the schools, imbibing ancient lore. He was a young workman who earned his living part of the time by the hard labour of his hands.

The world knows little of these youthful years. The books which give the fragments the world has of the history of Jesus were not written down during his life time. Therefore they were not contemporary historical records written at the same time as the events they recorded. Long after Jesus' death the authors wrote down what they believed to be his history.

On the Mediterranean coast he found a group of mystics, philosophers, students, and teachers gathered in the quest of Truth in the city of Alexandria. One mystics' community which he joined in Alexandria practised meditation twice a day at dawn and at eventide.

In those days the city was not only the centre of much cosmopolitan learning but also a port on a great trade route.

At intervals convoys of ships would arrive at the point nearest to Alexandria on the south side of the Isthmus of Suez. The vessels were either Arabian or Indian, more especially South Indian. At that time there was quite a trade in spices and silks from India, which were carried across the Isthmus to Alexandria after being disembarked.

Portraits figuring Indian types of men and women have been unearthed at Memphis. The Egyptians used to trade with Musiris, the modern Cranganore, the seaport of South India. Moses referred to cinnamon and cassia being used in worship. These are products peculiar to the Malabar coast where later Jesus and St. Thomas landed. The Mother Goddess was worshipped, originally, in the form of a cow in Egypt. The cow has ever been sacred to the Dravidians. The sacred bull of Egypt has its analogue in Siva's bull. The social institutions of the Nayars, a prominent Dravidian branch, were duplicated by those depicted in Egyptian literature as existing there originally. Palm leaves and iron writing-pens were common to both Egypt and South India. Ancestor worship of Egypt is paralleled by ancestor worship of the Malabar Dravidians.

These ships sometimes brought passengers. Occasionally some Indian traders would arrive who had learned something of their scriptures by listening to the Brahmins, the caste of spiritual teachers of India. The Brahmins never came themselves, for they were forbidden to travel. But the traders, through listening to the priests at the local temples and to their family guides, would thus learn something of the spiritual aspects of their own religion, and in contact with the philosophers of Alexandria they would exchange experiences.

In this way Jesus became acquainted with an Indian trader, a merchant, and eventually his mind became so aroused by what he heard that he freely and gladly embarked for India in the company of his friend and landed on the south-west coast of that country. Thus began the next important, if not the most important, phase of his life.

It was not for nothing that the first Christian missionary to land in India landed likewise on the south-west coast. And he did not land in the eighteenth or nineteenth century, as most of us believe, but within the same century as Jesus' death. That was St. Thomas. He was martyred and crucified. He had been an American merchant.

Jesus studied keenly, travelling slowly in India. He made his way across the south, and then struck eastward to Benares. After an instructive sojourn in that city he went to the mountain wilderness of the Himalayas where he lived for a while in a cave. He was not alone, but with a teacher and other disciples. This cave was in a secluded recess of the range, and it was there that he finished his apprenticeship to spiritual truth. All around were crags, chasms, precipices, valleys, forests, and snowy pinnacles.

He did not go to Kashmir as some medieval Indian legends assert, nor did he go into Tibet, as modern European occultists declare. He lived on the southern side of the Himalayas.

The years passed eventually, and after he had completed his training in Yoga and had been initiated into the highest esoteric doctrine he then cast aside all his learning. All that the Brahmins had taught him, all that the Masters had taught him, was put aside, and he went off alone. Then and then only did he find himself,

And that time he was in his twenty-eighth year. In finding himself he had forgotten the Indian and the Egyptian teachings which he had sought. Only after he had forgotten all these was he able to find himself. Then when he did so, he remembered his mission of service and awakening for which he had come.

Remembering his sacred mission, he left India and returned to his own country, to give his message to those who were ready to receive it. The great teachers come but to help and to bless all. They make no reservations for a privileged few. Their love and knowledge flow out to all. They give the same essential teaching of devotion to the Divine to everyone alike. Christ taught everyone who sought his help. He gave his pearls to the poor and illiterate equally as to those of higher station.

PAUL BRUNTON.

(Continued from page 3.)

cated to the world that Dvaita Vedanta is not only a view of life, but also a way of life. After hard work Sri Madhva started on a second North Indian tour and visited Delhi, Kurukshetra, Kasi and Goa. Householders in thousands joined the faith. Two veteran scholars of the Advaita faith of the South, Padma Tirtha and Pundarika Puri tried their philosophical conclusions with Sri Madhva and were routed. Sri Madhva's

huge library was raided by opponents and valuable collections were removed. King Jayasimha of Kumbhara restored it to him.

Last, but not least in importance is the defeat of Trivikrama Panditha at the hands of Sri Madhva. Trivikrama was the father of the biographer of Sri Madhva. Trivikrama wrote after his conversion a gloss on Sri Madhva's commentary on the Sutras. His work done, and his mission fulfilled he returned to the Himalayas in A.D. 1318 with the closing words of the Aitareya Upanishad, charging his disciple "to go forth and preach."

Such in brief outline is the life of Sri Madhva. His teachings are neatly summarised for us by Sri Vyasaraya in a verse. It is called Navaratnamala (garland of nine gems).

The nine tenets are: (1) Lord Narayana, the home of infinite, auspicious attributes. is devoid of all defects. He is the eternal, independent, one infinite Reality. He is the bestower of moksha, the creator, sustainer of the world. There is no difference between Him and His different incarnations.

(2) The world of matter, where we live and have our being is real. It is not mithya (illusory). It is not uncategorisable either as real or unreal. It may not be eternal: yet it is asserted as real. The real is that which exists for some time at least.

(To be continued.)

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POPULATION GROWTH NEEDED

Population growth is a very potent factor in stimulating industrial growth, according to Prof. Colin Clark.

Prof. Clark, who is Director of the Agricultural Economics Research Institute of Oxford, has said in a paper that "if population growth is stopped, we inevitably get a much higher proportion of it (population) of old people who tend not to make savings but to draw on them: savings are made by active men who want to leave something to their families, and growing population provides a high proportion of these in the population."

Prof. Clark's paper was read at a symposium on "Population Control and Developing Countries" yesterday at the C.J. Hall. The symposium was held under the auspices of the International Eucharistic Congress.

Prof. Clark, who was to have participated in the symposium in person, was unable to make the journey to India owing to sudden illness. In his absence, the paper was read by Mr. S. Santiago, Director of the Indian Social Institute, Bangalore.

Prof. Clark said his theory had been fully borne out by the recent figures of net savings in India furnished by Professors C. N. Vakil and P. R. Brahmanand. These figures were found to be much higher than had been expected for India.

These were almost entirely the savings of individuals and families, intended largely for investment in their own farms and businesses, not of companies, corporations or governments.

He said Mao's "great leap forward" plan of 1958 which tried to take 50 million to 100 million people away from agricul-

ture and employ them in industry and construction, had resulted in a "terrible food shortage."

"Population limitation has political consequences too," said Prof. Clark. "Whether we like it or not, the countries which count most in world affairs are those with large populations, China, India, Russia, the United States".

Prof. Clark said the "hysterical frenzy" with which many British and American writers were now demanding population limitation in Asia and Africa contained a strong element, albeit perhaps unconscious of racialism, one of the most powerful poisons in the world today.

Said Prof. Clark: "They see clearly that at the present rates of population growth, the Asian and African peoples will become politically and economically preponderant in the world, and they cannot bear the prospect"!

Other speakers at the symposium were: Pr. A. D'Souza, a member of the Indian Social Institute, New Delhi; Prof. Barry Ulanov of the Department of English at Barnard College, Columbia University, New York; and Dr. T. Mlura, a Professor of Psychiatry in Tokyo.

Bishop De Smedt of Bruges (Belgium) presided.

Dr. D'Souza said mass sterilisation would not solve the population problem of India. Delayed marriages coupled with speedy measures to defeat economic backwardness would help check population growth.

India is on the forefront of all hysterical propaganda.

Ed.

ನವರಾತ್ರಿ

ರಾಷ್ಟ್ರಹಿತಸಾಧಕ ಸಮಾರಂಭ

ಜಿ. ಆರ್. ಜೋಷ್ಯರ್.

(ಮುಂದುವರಿದು)

ಮತ್ತೊಂದು ಕಾಲದಲ್ಲಿ ಮಹಿಷಾಸುರನೆಂಬ ದೈತ್ಯನು ಲೋಕಕಂಟಕನಾಗಲು ದೇವತೆಗಳು ತ್ರಿಮೂರ್ತಿಗಳಲ್ಲಿ ಹೋಗಿ ಮೊರೆಯಿಟ್ಟರು. ಆಗ ಆ ತ್ರಿಮೂರ್ತಿಗಳ ಕ್ರೋಧಾಗ್ನಿಯು ದೇದೀಪ್ಯಮಾನವಾಗಿ, ತ್ರಿಲೋಕಸುಂದರವಾದ ಮಹಾಲಕ್ಷ್ಮೀರೂಪವನ್ನು ತಾಳಿ ಆ ರಾಕ್ಷಸನನ್ನು ಸಂಹರಿಸಿ "ಮಹಿಷಾಸುರ ಮರ್ದಿನೀ" ಎಂಬ ಹೆಸರಿನಿಂದ ಪೂಜಿತಳಾದಳು. ಇದು ಎರಡನೆಯ ಚರಿತ್ರೆ.

ಮೂರನೆಯ ಚುಕ್ಕೆಯಲ್ಲಿ ಸುಂದೋಪಸುಂದರಿಯಾದ ದೈತ್ಯರ ಪುತ್ರರಾದ ಶುಂಭ ಮತ್ತು ನಿಶುಂಭರು ತಪಸ್ಸು ಮಾಡಿ ಆಯೋನಿ ಜಳಾದ ಕನ್ಯೆಯಿಂದ ಪಟ್ಟಿ ಬೇರೆ ಯಾರಿಂದಲೂ ತಮಗೆ ಹಾನಿ ಉಂಟಾಗದಂತೆ ವರವನ್ನು ಪಡೆದು ದೇವತೆಗಳನ್ನು ಹಿಂಸಿಸುತ್ತಿದ್ದರು. ಅವರುಗಳು ದೇವಿಯಲ್ಲಿ ಹೋಗಿ ಮೊರೆಯಿಡಲು ಅವಳು ಕನ್ಯಾರೂಪವನ್ನು ತಾಳಿ ಶುಂಭ ನಿಶುಂಭರ ಪರಿವಾರದವರಾದ ಧೂಮ್ರಲೋಚನ, ಚಂಡ, ಮುಂಡ, ರಕ್ತಬೀಜರುಗಳನ್ನು ನಾಶಮಾಡಿ ಶುಂಭ ನಿಶುಂಭರನ್ನೂ ವಧೆಮಾಡಿದಳು. ಇದರಿಂದ ದೇವಿಗೆ "ಚಂಡ ಮುಂಡ ಶಿರಶ್ಚೇತ್ರೀ" 'ರಕ್ತಬೀಜ ನಿಷಾದಿನೀ' "ನಿಶುಂಭ ಶುಂಭ ವಮನೀ" ಎಂದು ಹೆಸರಾಯಿತು.

ಹೀಗೆ ದೇವಿಯಿಂದ ಪರಮೋಪಕಾರವನ್ನು ಪಡೆದ ದೇವತೆಗಳು ಕೃತಜ್ಞತೆಯಿಂದ ಅತ್ಯಂತ ಭಕ್ತಿಯುತರಾಗಿ ದೇವಿಯನ್ನು ಸ್ತೋತ್ರಮಾಡಿ ಕೊಂಡಾಡಿದರು. ದೇವಿಯು ಪ್ರೀತಳಾಗಿ ಜಗದ್ರಕ್ಷಣಾರ್ಥವಾಗಿ ತಾನು ಕಷ್ಟ ಬಂದಾಗ ಅವತರಿಸುವದಾಗಿ ಮಾತು ಕೊಟ್ಟು ಯಾರು ಈ ಮಾಹಾತ್ಮ್ಯೆಯನ್ನು ನಿಶ್ಚಲಭಕ್ತಿಯಿಂದ ಕಾರಾಯಣ ಮಾಡುವರೋ ಅವರುಗಳಿಗೆ ಕಷ್ಟಗಳು ನೀಗಿ ಸುಖ ಪ್ರಾಪ್ತಿಯಾಗುವುದೆಂದು ವರವನ್ನು ಕೊಟ್ಟಳು.

ಮಹಿವರ್ಮನಿಂದ ಈ ಮಾಹಾತ್ಮ್ಯೆಯನ್ನು ಕೇಳಿ ದೊರೆಯೂ ವೈಶ್ಯನೂ ಆ ದೇವಿಯನ್ನು ಒಲಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ಆ ವನದಲ್ಲಿಯೇ ಪರ್ಣಶಾಲೆಯನ್ನು ಕಟ್ಟಿಕೊಂಡು ನಿಷ್ಕೆಯಿಂದ ಮೂರು ವರ್ಷಗಳ ಕಾಲ ದೇವೀಸೂಕ್ತವನ್ನು ಜಪಿಸುತ್ತಾ ತಪಸ್ಸನ್ನು ಮಾಡಿದರು. ದೇವಿಯು ಪ್ರಸನ್ನಳಾಗಿ ದೊರೆಗೆ ಪುನಃ ರಾಜ್ಯಪ್ರಾಪ್ತಿ ಯಾಗುವಂತೆ ಅನುಗ್ರಹಿಸಲು ಅವನು ಪುನಃ ರಾಜ್ಯವನ್ನು ಪಡೆದು ಮುಂದಿನ ಜನ್ಮದಲ್ಲಿ ಸಾವರ್ಣಿಮನುವಾಗಿ ಸಾವರ್ಣಿಮನ್ವಂತರಕ್ಕೆ ನಾಯಕನೆಂದು ಆಚಂದ್ರಾರ್ಕವಾದ ಕೀರ್ತಿಯನ್ನು ಪಡೆದನು. ವೈಶ್ಯನು ಐಹಿಕಸುಖಗಳನ್ನು ಕೋರದೆ ಮೋಕ್ಷವನ್ನು ಕೋರಲು ದೇವಿಯು ಅವನಿಗೆ 'ನಾನು ನನ್ನದು' ಎಂಬ ಆಜ್ಞಾನವು ಹೋಗಿ ಪರಬ್ರಹ್ಮವಿಜ್ಞಾನವು ಉಂಟಾಗುವಂತೆ ಮಾಡಿ ಮೋಕ್ಷಸಿದ್ಧಿಯನ್ನು ಕೊಟ್ಟಳು.

ಹೀಗೆ ಸೃಷ್ಟಿಸ್ಥಿತಿಗತಿಗಳಿಗೆ ಕಾರಣಳಾದ ಆದಿಶಕ್ತಿಯು ಅನೇಕ ಯುಗಗಳಿಂದ, ಅನೇಕ ಮನ್ವಂತರಗಳಿಂದ, ಅನೇಕ ಶಕಗಳಿಂದ ಈ ಭರತಖಂಡದಲ್ಲಿ ಸಮಸ್ತ ಪ್ರಜೆಗಳಿಂದಲೂ ಭಕ್ತಿ ಪುರಸ್ಕರವಾಗಿ ಪೂಜಿಸಲ್ಪಟ್ಟು ಎಲ್ಲರಿಗೂ ಮಂಗಳವನ್ನುಂಟುಮಾಡುತ್ತಿದ್ದಾಳೆ.

ರಾಜನಾಗಲಿ ಪ್ರಜೆಯಾಗಲಿ ಪ್ರತಿಯೊಬ್ಬ ವ್ಯಕ್ತಿಯೂ ಆಪರವರ ಸಂಪತ್ತಿಗೆ ತಕ್ಕಂತೆ ಬಂಧು ಋತ್ರರಾದಗೂಡಿ ದೇವಿಯನ್ನು ಪೂಜಿಸಿ ಕ್ಷೇಮ ಲಾಭವನ್ನು ಪಡೆಯುತ್ತಿರ. ಏಕದ್ರ-ಸೂರ್ಯ ವಂಶದ ಚಕ್ರವರ್ತಿಗಳೂ, ಸಾಮಂತರಾಜರುಗಳೂ ಶಾಸ್ತ್ರರಾತ್ರಿಯಲ್ಲಿ ತಮಗೆ ಸೇರಿದ ರಾಜಮರ್ಯಾದೆ ರಾಜಪರಿವಾರಗಳ ಸಮೇತ ರಾಗಿ ದೇವಿಯಲ್ಲಿ ತಮ್ಮ ಶ್ರದ್ಧಾ ಭಕ್ತಿಗಳನ್ನು ಅರ್ಪಿಸಿ, ತಮ್ಮ ಅಮಾತ್ಯರಿಗೂ ತಮ್ಮ ಪ್ರಜೆಗಳಿಗೂ ರಾಷ್ಟ್ರಕೋರಕ್ಕೂ ಎಲ್ಲಾ ಸುಖ ಸಂಪತ್ತುಗಳನ್ನು ಕೊಡುವಂತೆ ವರವನ್ನು ಪ್ರಾರ್ಥಿಸುವುದು ಕೇವಲ ನುಕ್ರಮವಾಗಿ ನಡೆದುಕೊಂಡು ಬಂದಿದೆ. ಈ ದೇವಿಯು ಬೇಗಾಳದವರಿಗೆ ದುರ್ಗಾ, ಮಹಾರಾಷ್ಟ್ರರಿಗೆ ಭವಾನಿ, ರಾಜಪುತ್ರರಿಗೆ ಕಾಳಿಕಾ, ದಕ್ಷಿಣ ದೇಶದವರಿಗೆ ಚಾಮುಂಡಾಂಬೆಯಾಗಿ ವಿಸ್ತಾರವತೆಯಾಗಿರುವಳು.

ಗುರ್ಗರಲ್ಲಿ ಯದುರಾಯರು ಗುಜರಾತಿನ ಕಡೆಯಿಂದ ಮೈಸೂರಿಗೆ ಬಂದು ಇಲ್ಲಿ ನೆಲಸಿದರು. ಕ್ರಮೇಣ ರಾಜ್ಯವು ಸ್ಥಾಪಿತವಾಗಿ ದೈವಾನುಗ್ರಹದಿಂದ ಬೆಳೆಯುತ್ತ ಬಂತು. ಗುರ್ಗರಲ್ಲಿ ವಿಜಯ ನಗರದ ಸಂಸ್ಥಾನದ ಉಪರಾಜಧಾನಿಯಾಗಿದ್ದ ಶ್ರೀರಂಗಪಟ್ಟಣವೂ, ಅಲ್ಲಿದ್ದ ಅರ್ಜುನನ ಪೌತ್ರ ಪರೀಕ್ಷಿದ್ರಾಯನಿಂದ ಬಂದ ಔಷ್ಣಿಕಾಸನವೂ ರಾಜಪೂಡೆಯರಿಗೆ ಲಭಿಸಿ ಅಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾದರು. ಅದೆ ಸಂವತ್ಸರವೇ ನವರಾತ್ರಿಯು ಪ್ರಾಪ್ತವಾದಾಗ ಆ ಸಿಂಹಾಸನಾಧಿಕಾರಿಗಳ ಪೂರ್ವ ಪದ್ಧತಿಯಂತೆ ಆಗಮೋಕ್ತಕ್ರಮದಿಂದ ನವರಾತ್ರಿ ಸಮಾರಂಭವನ್ನು ಆರಂಭಿಸಿದರು.

ಆಶ್ವಯುಜ ಶುದ್ಧ ಪ್ರಥಮೆಯಾದಿವಸ ದೊರೆಗಳವರು ಪ್ರಾತಃಕಾಲ ನವರಾತ್ರಿ ಉತ್ಸವಾರ್ಥವಾಗಿ ದೇವಸ್ಥಾನಗಳಿಂದ ಬಂದ ಎಣ್ಣೆಯರಿಸಿನಗಳಿಂದ ಮಂಗಳಸ್ಥಾನಮಾಡಿ ದೀಕ್ಷಾವಸ್ತ್ರವನ್ನುಟ್ಟು ಅರಮನೆಯಲ್ಲಿರುವ ಶ್ರೀ ಜಾಮುಂಡೇಶ್ವರಿ ಅಮ್ಮನವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಕಂಕಣವನ್ನು ಧರಿಸಿಕೊಂಡು ಅಲಂಕೃತರಾಗಿ ಪಟ್ಟದ ಕತ್ತಿಯನ್ನು ಹಿಡಿದು ಸೆಜ್ಜೆಯಮೇಲಕ್ಕೆ ಚಿತ್ತೈಸಿ ಪುಣ್ಯಾಹವನ್ನು ಮಾಡಿ ನವಗ್ರಹಾದಿ ದೇವತೆಗಳನ್ನು ಕಲಶದಲ್ಲಿ ಪೂಜಿಸಿ, ಕಾಳಿಕಾಪುರಾಣೋಕ್ತ ಪ್ರಕಾರ ಸಿಂಹಾಸನದ ಪೂಜೆಯನ್ನು ಮಾಡಿ ಶುಭಮುಕೂರ್ತದಲ್ಲಿ ಸಿಂಹಾಸನಾರೋಹಣವನ್ನು ಮಾಡಿದರು.

(ಸಶೇಷ)

ಯಜುರುಪಾಕರ್ಮ

೦-೨೫.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ

೦-೨೫.

ಭಗವದಾರಾಧನೆ

೦-೪೦.

ವಿಶ್ವಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ

ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.

1-25.

Life of Saint Anantarya,
in English and Hindi.

1-00.

The Rationalist

MOVING CONTINENTS.

The atlas of the world shows that the coast lines of some continents fit remarkably well together. Particularly those of Africa and South America look as if they had once been joined but later torn apart. About 30 years ago, German geographer and traveller Alfred Wegener lent a scientific basis to this surmise. He compiled the famous Wegener theory that all parts of the Earth formed a single continental unit some 300 million years ago. He named this the "Pangaea" (Greek for All-Earth). The rest of the world was under ocean waters. Pangaea then dissolved into various sections, drifting apart and forming the continents of today. Like ships, they moved on a heavy sub-strata of the earth's crust which had a low silicious content. This "continental drift", as it is known by experts, is still taking place today. Wegener assumed that North America was slipping away from Europe at the rate of 30 centimetres a year. Greenland, he calculated, was wandering much faster away from the European continent, 30 metres a year. Those claims created a great deal of excitement at the time. But after Wegener's death, discussion abated in the face of numerous scientific arguments. Today, new research work has produced substantial proof of the correctness of the German geographer's argument, as is noted by Professor H. G. Wunderlich of the Geological Paleontological Institute of Goettingen University (Federal Republic of Germany).

However, Wegener's theory must concede a few changes. The main one being that continents are drifting much more slowly than he believed, namely a mere few millimetres a year, although they mount up in the course of millions of centuries. It is found out that the Earth's magnetic poles, and with them the geographical poles, wandered the Earth's surface very extensively in olden days. Continents—the poles' carriers—also wandered. Gracial traces dating back 250 million years have been found in southern continents, notably in India. These traces of an Ice Age cannot be reconciled with the Modern state of continents. The palaeo-climatic world atlas shows a warm northern hemisphere of the globe and an ice age around the Equator of today.

A climate distribution of this nature is improbable, according to Professor Wunderlich. A better explanation is the assumption that the Southern continents, including India, lay at the South Pole region at that time, and since then have drifted to their present positions. In those days—more than quarter of one million years ago—the Mediterranean Sea was wide open to the East, linked to the Indian Ocean. The Arabian Peninsula and the Red Sea clung to the Eastern side of Africa and, only after a lengthy northerly drift, attached itself to the Middle East, closing the link between the Mediterranean and Indian Oceans. Paleologists call this ancient gigantic Mediterranean "Thetys". India lay near the South continental mass. The Indian peninsula, rightly called a sub-continent, undertook a long northern journey to finally settle in its present position and assume its present climate in Asia. Arabia and India were therefore late additions to Asia.

What causes continents to drift? Wegener wrote: the forces which cause parts of the

Earth to shift are the same as which produce folding rock mountain ranges. Tectonic processes (rising and sinking of the Earth's surface in particular places) must therefore be the cause. According to Wunderlinch, the modern theories on mountain formation are based entirely on convectional currents below the Earth's crust. Even Wegener mentioned convectional currents (water carrying the heat with it) as a possible cause of continental drift.

Local heat-inducing elements (chemical reactions and nuclear processes) also produce convectional currents in the Earth's interior, which have continental proportions. Continents flow along these currents. Where two currents converge, the Earth's surface above folds, and "folding mountains" are a consequence. Where two currents diverge, continents are torn apart. Rupture zones show volcanic action. Assuming that the old and new worlds are drifting apart at equal pace, it is fully possible that the two continents could put 4,000 kilometres between each other in 200 million years.

SRI MADHVA'S TENETS

(Continued from last issue.)

The individual souls are atomic and they are creatures for ever dependent on the Lord, the Creator. They are never identical with the Lord. The individual souls attain a state of consciousness where they realise their true nature and the vision of God, i.e., moksha. Even in moksha the soul remains servant of the Lord.

(3) In short, Sri Madhva advocates a scheme of five-fold difference, Panchabheda, 1) Difference between the Lord and Soul; 2) Soul and soul; (c) soul and matter; (d) matter and God; (e) matter and matter.

(4) The souls have no independence. Their existence, i.e., their being, knowing and action, are all dependent on the Lord. In fact, all categories fall under two heads: (a) the independent i.e., Svatantra, i.e., the Lord and (b) dependents, all souls including Sri Lakshmi. The souls are the servants of the Lord.

(5) All souls are not alike. They are classified into three types, Sattvika, Rajasa, and Tamasa. The first type alone attain moksha. The second go round and round in samsara. The third type are destined to eternal damnation. There are intrinsic differences among souls.

(6) Mukti is a state of existence where the individual realises his true nature and has the vision of God. The real nature of the individual soul is hid from him in the stage of samsara. The Lord reveals it to the soul where the soul prays to Him.

(7) The sovereign method for God-realisation is bhakti. There is no other method for obtaining the grace of the Lord. Without prasada there is no moksha.

(8) Sri Madhva accepts in all three instruments of knowledge, perception, inference and Vedic testimony.

(9) The last and the ninth tenet is that the nature of the Lord can never be known except through the Vedas.

The nine doctrines constitute the substance of Sri Madhva's philosophy. P N. R.

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UNIVERSITIES BLAMED

Dr. Zakir Hussain, the Vice-President, said recently that if the universities in India had "real moral concern," for education they would have switched over their instruction medium to the regional languages and taken the initiative to provide vocational and professional education.

He said had the universities learnt to think and do academic writing in their own languages, valuing English only for communication with the outside world, they would have been prepared to receive the large number of young men and women who enter college without a minimum working knowledge of English.

Had the universities shown concern for ensuring means of livelihood for those with a basic lack of academic aptitude, these frustrated boys and girls would not have crowded the colleges and become a problem for the universities.

Dr. Zakir Hussain was addressing the new graduates of the University of Delhi on the second day of the annual convocation.

He said, "I cannot prophesy what will happen, but I know that merely changing the medium of instruction will not do much good. I even fear that in the present atmosphere of occasionally disturbed complacency, where we can say without much anger or much sorrow, in any case without shame, that we award degrees but cannot educate, a change which is reasonable, and desirable and inevitable in itself may be no change at all in terms of knowledge or its advancement."

The Vice-President said a real moral concern for education would have made the universities realise long ago that they must do something for the boys and girls who were in difficulties because of their economic circumstances and basic lack of academic standards.

Dr. Zakir Hussain said a mere multiplication of universities would not ensure effective control of the increasing number of colleges. He would even say that no such control was necessary.

SOCIAL WELFARE BOARD

The Central Social Welfare Board, which ended its two-day session recently decided to relax conditions for giving grants to voluntary social welfare agencies.

Grants will be given not only for improvement of the activities already undertaken but also for starting new activities. A few more modifications have been made in the rules regarding the grant-in-aid programme in the light of the experience gained by the Board in the implementation of the programme and also the recommendations of the Board's evaluation committee. The Board also decided to continue the grant-in-aid programme in the Fourth Plan with emphasis on improvement of social welfare services and their extension to under-developed areas.

The Board has approved a scheme to replace existing welfare extension projects by family and child welfare programmes. Under the revised programme, estimated to cost Rs. 20 crores, during the Fourth Plan period, stress will be laid on the all-round development of pre-school children in villages, by providing comprehensive social welfare services and to strengthen the family so that it might contribute more effectively to the development of the child. It is, therefore proposed to train young mothers in home management, mother craft, family nutrition, and making clothes and other articles.

The board has approved the setting up of a field counselling service at the regional level to advise and guide voluntary social welfare organisations in the implementation of their programmes and maintenance of proper standards.

A proposal to award prizes to the best gram sevikas of the Board has also been approved.

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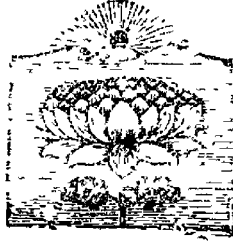
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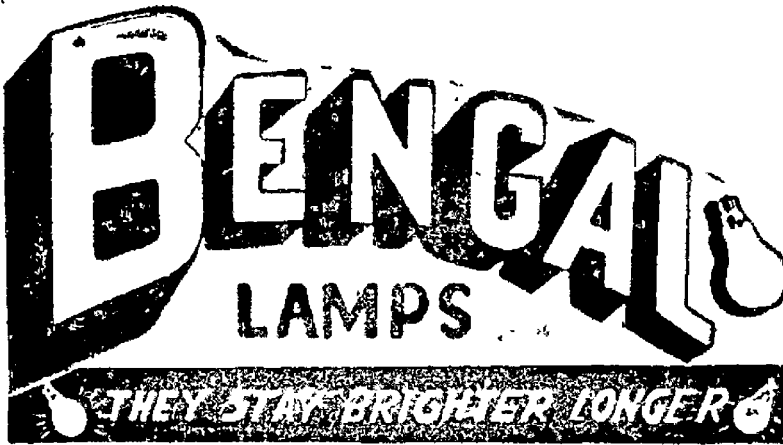
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ರಾಷ್ಟ್ರಹಿತಸಾಧಕ ಸಮಾರಂಭ

ಜಿ. ಆರ್. ಜೋಷ್ಯರ್.

(ಮುಂದುವರಿದುದು)

ಆ ಸಮಯದಲ್ಲಿ ಅರಮನೆಯ ಮುಂದಿರುವ ಕೆಮ್ಮಣ್ಣು ಮಟ್ಟೆಯ ಸುತ್ತಲೂ ಸಾಲು ಸಾಲಾಗಿ ನಿಂತಿರುವ ಅನೆ ಕುದುರೆ ಒಂಟಿ ಕಾಲಾಳುಗಳಿಂದಲೂ, ತಮ್ಮ ಭುಜವರಾಕ್ರಮದಿಂದ ಸಂಪಾದಿಸಿದ ಹನುಮಧ್ವಜ, ಗರುಡಧ್ವಜ, ಮಕರಟಕ್ಕೆ, ಸತ್ತಿಗೆ, ಸೂರ್ಯಪಾನ, ಚಾರಿ, ಏಟುಪವಡೆ ಮುಂತಾದ ಬಿರುದುಗಳಿಂದಲೂ, ಗಾನನರ್ತನಗಳಲ್ಲಿ ಕುಶಲರಾದ ವೇಶ್ಯಾ ಸ್ತ್ರೀಯರಿಂದಲೂ, ಮತ್ತು "ಶ್ರೀಮತ್ಪ್ರತಿಮರಂಗನಾಥ ಪಾದಾರವಿಂದ ಬಂಧನಾಯಿತಚಿತ್ರ ಮತ್ತರಿಪುಷಂಡ ಖಂಡನೋದ್ಧಂಡದೋರ್ಧಂಡ, ಅರ್ತಿಜನೇಷ್ಟಿತಾರ್ಥದಾನಶಾಂಡ, ಅಂಗನಾಜನಕುಸುಮಕೋದಂಡ, ಬಾಹುದಂಡ ಧೃತವಿವಿಧಾಯುಧಸ್ತ್ರಕಾಂಡ, ಬಿರುದೆಂತೆಂಬರ ಗಂಡ ಮಿತ್ರಕುಲಕಮಲನಾರ್ತಾಂಡ, ರಾಜಕಂದರ್ಪ, ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ" ಎಂದು ಪರಿಯಾಗಿ ಹೊಗಳುತ್ತಿರುವ ಭಟರುಗಳಿಂದಲೂ ವಿಜಾಪೇಣು ಮೃದಂಗ ಕಹಳಾ ಭೇರಿ ಮೊದಲಾದ ಧ್ವನಿಗಳಿಂದಲೂ ಆಸ್ಥಾನವು ಕಣ್ಣೊಳಿಸುತ್ತಲಿರುವ ಪುರೋಹಿತರುಗಳಿಂದ ಕಲಶೋದಕ ಮಾರ್ಜನೆಯನ್ನು ಮಾಡಿಸಿಕೊಂಡು, ಕುಲದೇವತೆಯಾದ ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರಿ ಅಮ್ಮನವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ನಡೆಯತಕ್ಕ ಜಪ ಪೂಜಾದಿಗಳಿಗೆ ವರಣವನ್ನು ಕೊಟ್ಟು ದೇವಸ್ಥಾನಗಳಿಂದ ಬಂದ ಪ್ರಸಾದವನ್ನು ಸ್ವೀಕರಿಸಿ ತಮ್ಮ ಗುರುಗಳು ಮುಂತಾಗಿ ವೈದಿಕರುಗಳು ಒಪ್ಪಿಸಿದ ಫಲಮಂತ್ರಾಕ್ಷತೆಗಳನ್ನು ತಮ್ಮ ಬಂಧುಗಳು ಆರಸರು ಪಾಳೆಗಾರರು, ಅಧಿಕಾರಸ್ಥರು, ವರ್ತಕರು ಮೊದಲಾದವರು ಅವರವರ ಮಾನಾಸುಗುಣವಾಗಿ ಒಪ್ಪಿಸಿದ ಕೈಗಾಣಿಕೆಗಳನ್ನು ತೆಗೆದುಕೊಳ್ಳುತ್ತಿರುವ ಸಮಯದಲ್ಲಿ ಪಟ್ಟದ ಅನೆ ಕುದುರೆಗಳು ವೇಶ್ಯಾಸ್ತ್ರೀಯರು ಹಿಡಿದಿರುವ ಕನ್ಯಾಕನ್ನಡಿಗಳಿಂದಲೂ ನೀರಭದ್ರನ ಹಲಗೆಯನ್ನು ಹಿಡಿದಿರುವ ಲಿಂಗದಾರರಿಂದಲೂ ಸತ್ತಿಗೆ ಸೂರ್ಯಪಾನ ಚಾಮರ ಮೊದಲಾದ ಬಿರುದುಗಳಿಂದಲೂ ಒಡಗೂಡಿ ಅರಮನೆಯಿಂದ ಹೊರಟು ಕೆಮ್ಮಣ್ಣು ಮಟ್ಟೆಯಲ್ಲಿ ದೊರೆಗಳವರಿಗೆ ನಮಸ್ಕರಿಸಿ ನದೀತೀರದಲ್ಲಿನ ಚಪ್ಪರಕ್ಕೆ ಬರಲು ಎಣ್ಣೆ ಶಾಸ್ತ್ರವನ್ನು ಮಾಡಿ ಅರಸಿನ ಕುಂಕುಮವನ್ನಿಟ್ಟು ಕೊರಳಿಗೆ ಐದು ಬಗೆಯ ಧಾನ್ಯವನ್ನು ಕಟ್ಟಿ ಪುಷ್ಪಾಭರಣಗಳಿಂದ ಅಲಂಕರಿಸಿ, ನೊಸಲಪಟ್ಟಿಯನ್ನು ಕಟ್ಟಿರುವ ಅ ಅನೆ ಕುದುರೆಗಳನ್ನೂ ಮಹಾಕಾಳಿ ಮಹಾಲಕ್ಷ್ಮಿ ಮಹಾಸರಸ್ವತಿ ಎಂಬ ಮೂರು ದೇವತೆಗಳ ಆವಾಹನೆಯನ್ನು ಮಾಡಿರುವ ಕನ್ಯಾಕನ್ನಡಿಗಳನ್ನೂ ಪೂಜೆ ಮಾಡಿಸಿದರು. ಬಳಿಕ ಅನೆ ಕುದುರೆಗಳು ರಾಜಮುರಾರಿಯಿಂದ ನಡೆಮಾಡಿದ ಮೇಲೆ ಕೆಮ್ಮಣ್ಣು ಮಟ್ಟೆಗೆ ಬಂದು ದೊರೆಗಳವರಿಗೆ ನಮಸ್ಕರಿಸಿ ಅರಮನೆಗೆ ಪ್ರವೇಶಿಸಲು ವೇಶ್ಯಾಸ್ತ್ರೀಯರು ಆರತಿಯನ್ನು ಎತ್ತಿದ ಬಳಿಕ ಅವುಗಳನ್ನು ಪೂಜಿಸಿ ಭಕ್ತಭೋಜ್ಯಾದಿಗಳನ್ನು ನಿವೇದನಮಾಡಿ ದಧ್ಯನ್ನವನ್ನು ಕೊಟ್ಟರು. ಇತ್ತ ದೊರೆಗಳವರು ಒಡ್ಡೋಲಗದಲ್ಲಿ ನೆರೆದಿದ್ದ ಪರಿಜನರಿಗೆ ಮಾನಾನುಸಾರ ಹೂವಿನಹಾರ ವೀಳ್ಯಗಳನ್ನು ಕೊಡಿಸಿ ಅವರಿಂದ ಪ್ರಣಾಮವಂ ತೆಗೆದುಕೊಂಡು ಅವ್ವಣಿಯನ್ನು ಕೊಟ್ಟು ಕಳುಹಿಸಿದರು.

ಆ ಸಮಯದಲ್ಲಿ ಸಿಂಹಾಸನದಲ್ಲಿ ಮೂರ್ತೋತ್ಸವ ಮಾಡಿರುವ ದೊರೆಗಳನ್ನು ನೋಡಲಿಚ್ಛೆಯಿಂದ ಅಂತಃಪುರ ಸ್ತ್ರೀಜನರು ಬಂದು ಸಿಂಹಾಸನಕ್ಕೆ ನಮಸ್ಕರಿಸಿ ಅಂತಃಪುರಕ್ಕೆ ತೆರಳಲು, ದೊರೆಗಳವರು ಸಿಂಹಾಸನದಿಂದಿಳಿದು ದೇವರತೋಟದಲ್ಲಿ ಮಹಾಕಾಳಿ ಮಹಾಲಕ್ಷ್ಮಿ ಮಹಾಸರಸ್ವತಿ ಮತ್ತು ಕುಮಾರೀಪೂಜೆ ಮತ್ತು ಜಪ ಪಾರಾಯಣಾದಿಗಳ ತೀರ್ಥಪ್ರಸಾದಗಳನ್ನು ಭಕ್ತಿಯಿಂದ ಸ್ವೀಕರಿಸಿ ಆರೋಗಣೆ ಗೈದರು.

ಅನಂತರ ಮೂರನೆಯ ಜಾವದಲ್ಲಿ ಮತ್ತೆ ಸಿಂಹಾಸನಾರೋಹಣ ಮಾಡಿ ಪ್ರಾತಃಕಾಲದಂತೆ ಒಡ್ಡೋಲಗವನ್ನು ಕೈಕೊಳ್ಳುತ್ತಿರುವಲ್ಲಿ ಅರಸುಗಳೂ ಪಾಳೆಯಗಾರರೂ ಸೆಜ್ಜೆಯಿಂದ ಕೆಳಗೆ ಇಳಿದು ಕೈಗಳಲ್ಲಿ ಕತ್ತಿಗಳನ್ನು ಹಿಡಿದುಕೊಂಡು ಕೆಮ್ಮಣ್ಣು ಮಟ್ಟೆಯಲ್ಲಿ ನಿಂತು ನಮಸ್ಕಾರ ಮಾಡಿದರು. ಅಧಿಕಾರಿಗಳೂ ಪ್ರಜೆಗಳೂ ಶಲೆಬಾಗಿ ಕೈಮುಗಿದರು. ಅನಂತರ ಜಟ್ಟಿಗಳ ಜೋಡಿಗಳನ್ನು ಕಾಳಗಕ್ಕೆ ಬಿಡಿಸಿ ಗದ್ದವರಿಗೆ ಯೋಗ್ಯತಾನುಸಾರ ಉಡುಗೊರೆಗಳನ್ನು ಕೊಟ್ಟು, ಮತ್ತೊಂದು ಕಡೆಯಲ್ಲಿ ಟಗರು ಕೋಣ ಮೊದಲಾದುವುಗಳ ಕಾಳಗವನ್ನೂ ದೊಂಬರುಗಳು ಪೈಲ್ವಾನರುಗಳ ಆಟಗಳನ್ನೂ ನೋಡಿ ವಸ್ತ್ರಾಭರಣಗಳನ್ನು ಕೊಟ್ಟರು. ಪಟ್ಟದಾನೆ ಕುದುರೆಗಳು ಪ್ರಾತಃಕಾಲದಂತೆ ನದೀತೀರಕ್ಕೆ ಹೋಗಿ ಅಲ್ಲಿ ಪೂಜೆ, ದೀವಟಿಗೆ, ಸಲಾಂ ಮುರಾದಿಗಳನ್ನು ತೀರಿಸಿಕೊಂಡು ಬಂದು ದರ್ಬಾರಿನಲ್ಲಿ ಕುಳಿತಿದ್ದ ಮಹಾರಾಜರವರಿಗೆ ಕೆಮ್ಮಣ್ಣು ಮಟ್ಟೆಯಲ್ಲಿ ನಿಂತು ಪ್ರಣಾಮಮಾಡಿದವು. ನಂತರ ಅರಮನೆಗೆ ಹೋಗಿ ಮುರಾದಿಗಳನ್ನು ಸ್ವೀಕರಿಸಿದವು. ಅನಂತರ ಕೆಮ್ಮಣ್ಣು ಮಟ್ಟೆಯಲ್ಲಿ ಹತ್ತಿಸಿದ ಹಗಲು ಬತ್ತಿ ನಕ್ಷತ್ರ ಬಾಣ ಹೂಬಾಣ ಚಕ್ರಬಾಣ ಮುಂತಾದುವುಗಳು ನೆರೆದಿದ್ದ ಆಬಾಲವೃದ್ಧರಿಗೆ ಅನಂದವನ್ನುಂಟುಮಾಡುತ್ತಿರಲು ದೊರೆಗಳವರು ದರ್ಬಾರಿಗೆಳೆಗೆ ಹಾರವೀಳ್ಯಗಳನ್ನು ಕೊಡಿಸಿ ಅವರಿಂದ ಪ್ರಣಾಮವನ್ನು ತೆಗೆದುಕೊಂಡು ಸಿಂಹಾಸನದಿಂದ ಇಳಿಯುವ ಸಮಯದಲ್ಲಿ ಐದು ಕುಶಾಲಾ ಫಿರಂಗಿಗಳನ್ನು ಹಾರಿಸಲಾಯಿತು. ದೊರೆಗಳವರು ಅಂತಃಪುರವನ್ನು ಪ್ರವೇಶಿಸಲು ಸ್ತ್ರೀಯರುಗಳು ಅವರಿಗೆ ಪ್ರಣಾಮವನ್ನು ಮಾಡಿ ದೃಷ್ಟಿದೋಷ ಪರಿಹಾರಕ್ಕಾಗಿ ಬಗೆಬಗೆಯ ಅನ್ನದ ಮತ್ತು ನವರತ್ನದ ಆರತಿಗಳನ್ನು ಒಪ್ಪಿಸಿದರು.

ಪ್ರತಿದಿನಪೂ ಇದೇ ಕ್ರಮದಲ್ಲಿ ವೈದಿಕಲೌಕಿಕಕಾರ್ಯಕ್ರಮಗಳು ನಡೆದವು. ಮಹಾನವಮಿಯ ದಿವಸ ಪ್ರಾತಃಕಾಲ ದೊರೆಗಳವರು ಮಡಿಯಾಗಿ ಪಟ್ಟದ ಕತ್ತಿಯನ್ನು ಪೂಜಿಸಿ ಅಂದನದಲ್ಲಿರಿಸಿ ಸಕಲ ಮುರಾದಿಗಳೊಡನೆ ನದೀತೀರದ ಚಪ್ಪರಕ್ಕೆ ಕಳುಹಿಸಿಕೊಟ್ಟರು. ಅಲ್ಲಿ ಪಟ್ಟದಕತ್ತಿಯನ್ನು ಮಡಿ ಹಾಸಿಗೆಯಮೇಲೆ ಇರಿಸಿ ಅರಸುಗಳ ಲ್ಲೊಬ್ಬರು ಮಡಿಯನ್ನುಟ್ಟುಕೊಂಡು ಬಂದು ಆಯುಧಕ್ಕೆ ಎಣ್ಣೆ ಶಾಸ್ತ್ರ ಮುಂತಾದ ಶುಭಕಾರ್ಯಗಳಂ ಮಾಡಿ ಕಲ್ಯಾಣಕ್ಕೆ ವಿಧಾನದಿಂದ ಅನೆ ಕುದುರೆಗಳನ್ನೂ ಕನ್ಯಾಕನ್ನಡಿಗಳನ್ನೂ ಪೂಜಿಸಿ ಅವ್ವಣಿಗೆ ಬರಲು ದೊರೆಗಳವರು ಅಂದಳದಲ್ಲಿದ್ದ ಪಟ್ಟದಕತ್ತಿಯನ್ನು ತೆಗೆದುಕೊಂಡು ಹಜಾರದ ಒಳಗೆ ಚೆನ್ನದ ಕಾಲುಮಣಿಯಲ್ಲಿರಿಸಿ ಸರಸ್ವತೀಪೂಜೆಯಂ ಮಾಡಿ ಆಯುಧಗಳನ್ನು ಪೂಜಿಸಿ ಆಶ್ವಪೂಜೆ ಗಜಪೂಜೆ ಅಂದೋಳ ಕಾದಿಪೂಜೆಗಳನ್ನು ಮಾಡಿ ಬೆಟ್ಟದಲ್ಲಿ ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರೀ ಅಮ್ಮನವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಶತಜಂಡೀ ಜಪ ಮುಂತಾದ ಜಪಗಳಿಗೆ ಪೂರ್ಣಾಹುತಿಯನ್ನು ಮಾಡಿಸಿ ತೀರ್ಥ ಪ್ರಸಾದಗಳನ್ನು ಸ್ವೀಕರಿಸಿ ಆರೋಗಣೆಯನ್ನು ಒಪ್ಪಿಸಿಕೊಂಡರು.

(ಸತೀಷ)

The Rationalist

GOD NARASIMHA

Absolute dedication to God earns us a right to seek His protection in times of danger. When Prahlada, the child-devotee, challenges his irate father with the statement that God, being omnipresent, can be seen anywhere, Sri Vishnu proves his conviction true by manifesting Himself in a pillar.

Sri Manjakkudi Rajagopala Sastrigal in his Bhagavatham discourses at T. Nagar, recently said that our Vedas have described God as a bestower of affection equally on all. Like rain water which feeds crops as well as weeds, and like a lamp, which shines with the same brightness either in a house or a gambling den, so too God is impartial, and is free from Satva, Rajas and Tamas. Sadhus possess the Satwic quality in abundance and obtain His grace. Where other qualities predominate men commit sinful acts and are punished accordingly. Sisupala, who indulges in perpetual diatribes against Sri Krishna, is killed by Him, but ultimately reaches His feet. Narada explains this by saying that God offers to redeem the sinners, those who love Him and atheists. Being His foes, they always think of Him, although from a different angle. Anyone of the six paths like Lust, Anger, Hatred, Fear, Friendship and Bhakti will enable them to reach godhead, but as against the Bhakti Marga, the others are fraught with dangerous consequences.

Finally, the Rakshasa king, obtains, by his tapas, limitless powers and

starts torturing the Sadhus, who seek Sri Vishnu's help. Hiranyakasipu even goes to Vaikunta in search of Sri Vishnu. He sees everything there in its place excepting the Lord. Sri Narayana Bhattadri has described this as "the lack of inner eyes to locate Him while assuming an inconspicuous shape. He resides in his very heart." The king feels that the Lord has run away out of fear of his supremacy. Sri Narayana consoles his devotees by saying that they should wait for the appropriate time for Hiranyakasipu's destruction.

To this sworn enemy of God is born Prahlada, who revels in chanting Sri Narayana's name. The enraged king, failing in all his attempts to kill his son, asks him to show God to him. Prahlada recites the sloka describing the methods of worshipping Him by nine ways, Sravanam, Keerthanam, Smaranam, Vandanam, Paadaseva, Archanam, Dasyam, Sneham and Atmanivedanam. The lecturer said examples of these modes are available in the Ramayana itself, respectively through Anjaneya, Valmiki, Sri Sita, Vibhishana, Bharata, Sabari, Lakshmana, Sugreeva and Jatayu. While pregnant, prahlada's mother is under the care of Narada, who explains to her God's glory. Growing in her womb, Prahlada too is able to listen, enjoy and realise God's greatness. Answering the boy's prayer, Sri Vishnu assumes the form of Narasimha, springs out of a pillar and kills the Rakshasa. Sri Vedant Desika has sung that God can exhibit His form even within an atom. Sri Rajagopala Sastrigal said not only Vishnu-devotees but all should worship Sri Narasimha.

GOVERNORS

A Sorry Tale

There is a rather important job going vacant at the moment for which the Prime Minister has not yet found the right person. This is the governorship of Kerala, which Sri V. V. Giri will give up shortly to become Governor of Mysore. The Kerala job has always had a certain value ever since the Communist Party showed its strength in that State. It is now even more important because of the State's uncertain future after the coming mid-term election.

If, as is feared, the election does not result in the formation of a stable Government, the President will again have to rule Kerala through the Governor. In identical conditions in the old days a search would have been made for a mature and dependable civil servant who, having done his bit in active service, had already retired or was on the point of retirement. It was probably in the belief that an old tradition would be continued that the last Secretary-General of the Ministry of External Affairs, Mr. M. J. Desai, came to be mentioned in the press for the Kerala post. But apparently Mr. Desai was not even sounded whether he would be available, assuming that he would have been willing to accept the offer if it was made.

In the matter of appointing Governors there is a distinct change in the Government's policy since Mr. Lal Bahadur Shastri became Prime Minister. His own preference invariably is for a man from the "public life" sector. There is certainly no dearth of people anxious to become Governors. Unfortunately the claims of most are confined to service to the ruling party. That is not a bad thing, by itself, but even a Governor must be in possession of some of the essential faculties which

make him useful, such as an alert mind and the capacity to hear without mechanical aids!

In this country, however, a somewhat different view is taken by the powers that be about the qualities that make a good Governor. He must, of course, be acceptable to the Chief Minister concerned, and such acceptability arises largely from the Governor's unassertiveness, preferably from a lack of alertness. Secondly the older the Governor the better for the Chief Minister because in that case the Governor is physically incapacitated even for the ceremonial occasions which should normally occupy a great deal of his time, but which jealous Chief Ministers would rather adorn themselves.

One result is that many of our Governors present a pathetic picture of helplessness and disuse. The annual Governors' Conference in New Delhi has become largely a social jamboree plus the regalia of office which go with the post. The central Ministers who make scheduled speeches at these conferences have little time to spare to talk to the Governors individually. Almost all of them want to meet the President separately, and when they return to their State capitals they are none the wiser for having made the pilgrimage to New Delhi.

Much of the blame for reducing governorship to the shape of an effete institution belongs to the Central Government. As long as the job is regarded as a pension for political services rendered in the past, or as a dignified asylum from total retirement the Governor's post will remain what it is—mostly unnecessary, cumbersome and a target of ridicule! But things are made worse when obviously aged and infirm people are chosen for the honour. Some indeed continue in the job from year to year either because they do not wish to

leave it or because the Government itself is unable to find a satisfactory substitute.

Under article 156(3) of the Constitution, the normal term of office of a Governor is five years. But a Governor may continue to hold office until the appointment of a successor, although this is clearly intended to be a temporary arrangement to prevent the office of Governor remaining unfilled. As the tradition has developed, however, the "temporary arrangement" extends to long periods, again either because a replacement is not available or because the current incumbent is anxious to continue. There have been instances of Governors asking for an extension for "family reasons." One said some years ago that he had to complete the education of his children and would not know what to do without a job.

An official statement made in Parliament a few days ago, which has gone practically unnoticed, shows that since the promulgation of the Constitution in 1950 nine Governors remained in office after the expiry of their normal term. Of these one has remained in the post for seven years and two for eight years. Of the latter one has already been given another term in a different State and the second, who has remained in one State, "has been requested" to continue for a fresh period of five years. All going well, both will have completed 13 years as Governor before they are finally retired, assuming of course that a further "fresh term" is not offered or requested for!

There are, of course, honourable exceptions to the rule. Quite a few have been reluctant Governors. For instance, Mrs. Vijayalakshmi Pandit was not particularly anxious to govern Maharashtra and she was utterly unwilling to go to Mysore. Mr. Hare Krishna Mahatab resigned the governorship of Bombay after 19 months to re-

enter politics. Mr. N. V. Gadgil left Punjab after four years, again to go back to politics. But these are some of the exceptions to the general rule which it seems is: once a governor always a governor. In the old days in the north the title of dewan was inherited by the progeny of a man who had been a minister in a princely court. Perhaps the same practice could now be followed by the children of Governors who have occupied the post for more than the normal term.

Economic difficulties are not the only reason why there is such reluctance in this country to retire from office. There is the question of how to occupy oneself. Few in India look forward to peace and rest after a long period of service. The civil servant belongs to this unhappy community as much as the politician does. No officer who retires even in a senior post is prepared to pass his time tending his rose garden or reading the many books which must have remained unread while he ploughed through his files.

Not all of them are to blame considering the plums of governorship or lucrative ambassadorial assignments which go to the politicians these days. But the civil servant is today at a grave disadvantage. He is not permitted to take up employment in the private sector until two years after his retirement by which time presumably most of them are not likely to attract employers. The painful search for jobs that goes on in New Delhi is fit to bring tears to the eyes of the still employed!

P. B.

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“ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರೆಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ಸಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಕೃತದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ.”

ಬೆಲೆ 0-25

“ ಕರ್ನಾಟಕ ”

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟವಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ 0-40

ವಿದ್ಯಾದಾಯಿನಿ :

“ಮ|| ಜಿ. ಆರ್. ಜೋಷ್ಯರ್ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆವೆನೇಲಿ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋಪರಾಸಿಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು.”

“ ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು ”

೩ ಅಂಕಗಳ ಪ್ರವಚನ, ೦-೨೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,

ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ

ಅನಂತರಕಾಂಡ

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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RS. 15-00

A STUDY IN CORRUPTION

"Ninety-five per cent of Delhi citizens find the Municipal Corporation corrupt and inefficient, a "machinery that does not move unless gratified by pecuniary or material advantage, directly or indirectly, or subjected to pressures from without."

This is revealed in a survey conducted last year by the Indian Institute of Public Administration entitled "The experience of citizens, in getting water connection—A study in corruption."

The survey confirms the popular impression that corruption is widespread at all levels of the local administration. The extent of corruption is, however, debatable, it adds.

Examining the causes of corruption, the survey has drawn attention to "the feeling of concern among the public and officials", inter alia, of the role played by city councillors.

"Often the councillors wanted things done which were not proper procedurally or legally. At other times they seem to want to prevent things being done for clients who are not their supporters and more particularly if the client was a supporter of a rival councillor! However, we have no such factual information," the survey adds.

The need to expedite administrative process—to keep the files moving—was the most important factor motivating corruption. Cumbersome and complicated rules and regulations unnecessarily hampered speedy disposal of work. This task was rendered more difficult by "different officials saying different things at different stages."

The survey showed that "there prevails among the public a considerable degree of

feeling that there is deliberate delay, harassment and discourtesy in many of the departments of the corporation."

The survey said the general impression was that the distance between the public and the administration "is great."

Among other causes of corruption listed were low salaries, nature, habit and character and high cost of living.

Attempting to pinpoint the area of corruption, the three parties, the official, the middleman (i.e. plumber), and the public tended to blame each other. The official and the public agreed that the middleman tended to make more than what was needed or justified.

To the question—How many municipal officials in the water department are corrupt?—95 per cent of the public said most of them were corrupt, while two-thirds of the plumbers considered all officials corrupt.

Only in one case a plumber said that none of the officials was corrupt. "In this case it so happened that a municipal official was present when the interview was conducted!"

The survey adds: "The plumbers are probably in a better position, as they actually come into contact with officials, to indicate the prevalence of corruption. Further, they seem to influence the image of the public by indicating that they have to gratify the officials to get things done."

To the question: "There will always be corruption in our society"—more than 37 per cent agreed with the statement, 20 per cent abstained while 43 per cent disagreed. "This shows that while people are interested in doing something about corruption, there is a sense of helplessness as the ramifications of corruption are so wide that one does not know where to tackle it."

Coming to the specific subject of water connections, the survey has made the following observations:

Both among the public and the plumbers, the feeling is that unless speed money is paid files do not gather momentum. The amount varied from Rs. 5 to Rs. 20. In one instance the figure went up to Rs. 400. (The actual charge is Re. 1);

Corruption seems to be more prevalent at the "cutting edge" level:

Corruption exists not only because of officials and middlemen but also because of unscrupulous, unlicensed plumbers;

By and large, all applicants received sanction for getting water connection within a period of three months. The normal time should be eight days; and

A majority of the public were unaware of application procedures which left them at the mercy of middlemen.

* * *

The same story everywhere, from Quetta to Dhanushkoti, till the Himalayas erupt, and the Bay of Bengal gets angry and washes off the whole region! Ed.

SELFLESS FELLOWS!

The Central Ministers were building for themselves "a perquisite society" in a poor country like India. Mr. H. V. Kamath, Sumyukta Socialist member, charged in the Lok Sabha recently.

Moving consideration of his Bill seeking to end ministerial perquisites like free furniture, free water and electricity supply, Mr. Kamath quoted a former Auditor-General of India as saying that together with perquisites the salary of a Central Cabinet Minister came to Rs. 6,000 a month!

Mr. Kamath's non-official Bill sought to raise the salaries of Ministers by Rs. 250 to Rs. 2,500, a month, and of Deputy Ministers also by Rs. 250 to Rs. 2,000, while requiring them to pay for their own furniture

and to pay their electricity and water charges themselves.

The Bill would also reduce the sumptuary allowance of Cabinet Ministers from Rs. 500 to Rs. 300 a month, and would withdraw the allowance altogether from Ministers of State. It would also set a ceiling of Rs. 12,000 on the advance payable to a Minister wishing to acquire a car.

Mr. Kamath referred to the figures presented to the House by the Government on the expenditure incurred on furnishing Ministerial houses and on paying water and electricity bills of Ministers and Deputy Ministers, and noted in particular that water and electricity bills of some Ministers were as high as Rs. 300 to Rs. 600 a month!

Mrs. Lakshmikanthamma (Cong.) asked whether the Ministers drank all the water themselves!

Mr. Kamath said he had been asked by some villagers, whether Ministers "drank" electricity too!

Mr. Kamath said he also wondered how many Ministers utilised their sumptuary allowance for the purpose it was intended.

He was concerned about the implication of a recent newspaper report that there has been a Government notification that Cabinet Ministers could draw their sumptuary allowance with retrospective effect from August 12, 1952. As a lump sum it would amount to Rs. 70,000-odd, and that would be nothing but "planned plunder of the exchequer!"

He appealed to the "well-paid Gandhians" in the Ministerial benches to consider earnestly whether what they were doing was what the poor nation expected of them.

Mr. Kamath had not concluded his speech when the House adjourned for the day. The debate on his Bill will be resumed at a later non-official sitting of the House.

* * *

All this is not "black money" in the eyes of the Finance wizard, T. T. K. Ed.

The Rationalist

ನವರಾತ್ರಿ

ರಾಷ್ಟ್ರಹಿತಸಾಧಕ ಸಮಾರಂಭ

ಜಿ. ಆರ್. ಜೋಷ್ಯರ್.

(ಮುಂದುವರಿದುದು)

ಮೂರನೆಯ ಜಾವದಲ್ಲಿ ಓಲಗವು ನಡೆದು ಜಟ್ಟಿಗಳ ಕಾಳಗ ನಜರು ಮುಜರಿಗಳು ನಡೆದ ನಂತರ ಆಯುಧಕ್ಕೆ ಪೂಜೆಯನ್ನು ನೆರವೇರಿಸಿ ಕಂಕಣ ವಿಸರ್ಜನೆ ಮಾಡಿ ತಿಖಾಸರವನ್ನೂ ದಪ್ಪರ ಪನ್ನೂ ಸಹ ಪೂಜಿಸಿದರು.

ವಿಜಯ ದಶಮಿಯ ದಿವಸ ಸ್ನಾನ ಸಂಧ್ಯಾನಂದನಾನಂತರ ಸರಸ್ವತಿಯ ಉತ್ತರ ಪೂಜೆಯನ್ನು ಮಾಡಿ ಆಯುಧವನ್ನು ಪೂಜಿಸಿದ್ದ ಹಜಾರಕ್ಕೆ ಚಿತ್ರಿಸಿ ಆಯುಧಕ್ಕೆ ಉತ್ತರಪೂಜೆ ಮಾಡಿದ ನಂತರ ಓಲಗ ಮುಜರಿ ನಡೆಯುವ ಸಮಯದಲ್ಲಿ ಆಯುಧದ ಎದುರಿಗೆ ರಕ್ತಬೀಳುವಂತೆ ಜಟ್ಟಿ ಕಾಳಗವನ್ನು ಮಾಡಿಸಿ ಆಯುಧಕ್ಕೆ ಬಲಿರೂಪವಾಗಿ ಕಾಳಕಾಪುರಾಣೋಕ್ತ ರೀತ್ಯಾ ಕೂಶ್ವಾಂಡ ಜೈದನ ವನ್ನು ದೊರೆಗಳವರೇ ಮಾಡಿ ಅನಂತರ ಪಟ್ಟದ ಕತ್ತಿಯನ್ನು ತಾನೇ ಅಂದಳಲ್ಲಿ ಇರಿಸಿ ಇನ್ನೂ ಇತರ ಆಯುಧಗಳನ್ನೂ ಸಂಗಡ ಇರಿಸಿ ಉತ್ತರ ದಿಕ್ಕಿನ ಬನ್ನಿಮಂಟಪಕ್ಕೆ ಪಟ್ಟಿದಾನೆ ಕುದುರೆಗಳ ಸಹಿತ ರಾಜ ಮರಾಠೆಗಳೊಡನೆ ಕಳುಹಿಸಿಕೊಟ್ಟರು. ನಂತರ ಮೂರನೆಯ ಜಾವದಲ್ಲಿ ಸೇನಾಸಮೇತರಾಗಿ ಅಂಬಾರಿಯನ್ನೇರಿ ಹೊರಟು ಬನ್ನಿಮರದ ಸಮೀಪಕ್ಕೆ ಬಿಜಮಾಡಿ ಶಮೀಪೂಜೆ ಯನ್ನು ಮಾಡಿ ರಾತ್ರಿಯಾಗುತ್ತಲೂ ಆಯುಧ ಗಣಾಶ್ರುಗಳೊಡನೆ ದೀಪಾಲಂಕೃತವಾದ ಮೆರವಣಿಗೆಯಲ್ಲಿ ಅರಮನೆಗೆ ಹಿಂತಿರುಗಿ ಭದ್ರಾಸನದಲ್ಲಿ ಮುಹೂರ್ತಮಾಡಿ ಪಾಂಡ್ಯದಂತೆ ನಜರು ಮುಜರಿ ಗಳನ್ನು ಒಪ್ಪಿಸಿಕೊಂಡು ವಂಶಾವಳಿಯ ಕರಣಿಕನು ಬನ್ನೀ ಮಹಾ ಕಾಳಿಯ ಅಶೀರ್ವಾದದ ಪಟ್ಟಿಯನ್ನು ಓದಿ ಒಪ್ಪಿಸಲು ಆ ಕರಣಿ ಕನಿಗೆ ಹಾರ ವೀಳ್ಯ ವಸ್ತ್ರಗಳನ್ನು ಕೊಡಿಸಿ ಆ ಪಟ್ಟಿಯನ್ನು ಪಟ್ಟದ ಕತ್ತಿಯ ಒರೆಯೊಳಗೆ ಇಟ್ಟು ಖಾಸ್ ಮೊಹರು ಮಾಡಿಸಿ ತ್ರೀ ಚಾಮುಂಡೇಶ್ವರೀ ಅಮ್ಮನವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಇರಿಸುವಂತೆ ನಿಬಂ ಧನೆ ಮಾಡಿ ಸಭಿಕರಿಗೆ ಹಾರ ವೀಳ್ಯಗಳನ್ನು ಕೊಡಿಸಿ ಆರೋಗಣೆಗೆ ತೆರಳಿದರು.

ಬಳಿಕ ನವರಾತ್ರಿಯ ಉತ್ಸವಕ್ಕಾಗಿ ದೇಶಾಂತರದಿಂದ ಬಂದಿದ್ದ ಗಾಯಕರು ನರ್ತಕಿಯರಿಗೆ ಬಹುಮಾನಗಳನ್ನು ಕೊಡಿಸಿ ಕಾಳಗ ವನ್ನು ಮಾಡಿದ ಜಟ್ಟಿಗಳಿಗೆ ಪರಸ್ಪರ ವೈಷಮ್ಯ ಪರಿಹಾರಕ್ಕಾಗಿ ಒಟ್ಟುಗೂಡಿಸಿ ಔತಣವಂ ಮಾಡಿ ಸನ್ಮಾನಿಸಿ ಕಳಿಸಿದರು.

ಈ ಮೇರೆಗೆ ನವರಾತ್ರಿ ಮಹೋತ್ಸವವು ವಂಶಪಾರಂಪರ್ಯವಾಗಿ ಬೆಳೆಯುವಂತೆ ನಿಬಂಧನೆ ಮಾಡಿ, ಈ ವಿವರಗಳನ್ನೆಲ್ಲಾ ಅರಮ

ನೆಯ ಆಯಕಟ್ಟಿನ ಕಡತಕ್ಕೆ ಬರೆಸಿ ಆಯುಧ ಸಿಂಹಾಸನ ಪಟ್ಟಿ ಬಾನೆ ಕುದುರೆಗಳಿಗೆ ಪ್ರತಿದಿನ ಪೂಜೆ ನಡೆಯುವಂತೆ ವಿಧಿಸಿದರು.

ಮುಮ್ಮಡಿಯವರ ಕಾಲದಿಂದೀಚೆಗೆ

ಅದರಂತೆ ಅವರ ನಂತರದ ಮಹಾರಾಜರುಗಳು ಸಾಧ್ಯವಾದಷ್ಟು ಸಂಭ್ರಮದಿಂದ ೧೭-೧೮ ನೇ ಶತಮಾನಗಳಲ್ಲಿ ನಡೆಸಿಕೊಂಡು ಬಂದರು. ೧೭೭೦ ರಿಂದ ೧೮೦೦ ರ ವರೆಗೆ ನವಾಬ್ ಹೈದರಲಿ, ಟಿಪ್ಪುಸುಲ್ತಾನರ ಕಾಲದಲ್ಲಿ ಈ ಆಚರಣೆಯು ನಿರ್ಬಂಧದಿಂದ ವಿವಿಕ್ತವಾಗಿ ನಡೆಯುತ್ತಿತ್ತು. ೧೮೯೯ ರಲ್ಲಿ ಮುಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜ ಒಡೆಯರವರಿಗೆ ಸಿಂಹಾಸನಾರೋಹಣವಾಗಲು ಪುನಃ ಕ್ರಮವಾಗಿ ಆಯಕಟ್ಟಿನಂತೆ ನಡೆಯುತ್ತ ಬಂತು. ಆಗ ಇಲ್ಲಿದ್ದ ಇಂಗ್ಲಿಷ್ ಅಧಿಕಾರಿಗಳೂ ಸಹ ತಾವೂ ರಾಜ್ಯಭಾರದಲ್ಲಿ ಭಾಗಗ ಳಾಗಿದ್ದರಿಂದ ಜನರ ಒಲುಮೆಗಾಗಿ ದರ್ಬಾರುಗಳಲ್ಲಿ ಭಾಗವಹಿ ಸುತ್ತಿದ್ದರು. ೧೮೮೧ ರಲ್ಲಿ ಚಾಮರಾಜ ಒಡೆಯರವರಿಗೆ ಪಟ್ಟಾಭಿಷೇಕವಾಗಲು ರಂಗಾಚಾರ್ಯ ಶೇಷಾದ್ರಿ ಆಯ್ಯರವರ ದೀರ್ಘ ಗಿರಿಯಲ್ಲಿ ಉತ್ಸವವು ಭಕ್ತಿ ವಿಜೃಂಭಣೆಗಳಿಂದ ನಡೆಯುತ್ತಾ ಬಂತು. ೧೯೦೧ ರಲ್ಲಿ ನಾಲ್ಕಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಪಟ್ಟಕ್ಕೆ ಬರಲು ಉತ್ಸವವು ಸಾಂಗವಾಗಿ ನಡೆಯುವದರ ಜೊತೆಗೆ ಉನ್ನತ ಅಧಿಕಾರಿಗಳಿಗೂ ವಿದ್ವಾಂಸರಿಗೂ 'ಪ್ರಧಾನ ಶಿರೋಮಣಿ' 'ರಾಜಧರ್ಮ ಪ್ರವೀಣ' 'ರಾಜಮಂತ್ರ ಪ್ರವೀಣ' 'ಪಂಡಿತ ರತ್ನ' 'ವೈಣಿಕಶಿಖಾಮಣಿ' ಎಂದು ಮುಂತಾಗಿ ಬಿರುದುಗಳನ್ನು ಶ್ಲಾಘಾ ವಾದ ಬಿಲ್ಲುತ್ತುಗಳೊಡನೆ ದಯಪಾಲಿಸುವುದು ಆರಂಭವಾಯಿತು. ಸಂಸ್ಕೃತ ಮಹಾ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಉತ್ತೀರ್ಣರಾದವರಿಗೆ ದರ್ಬಾರಿ ನಲ್ಲಿ ರೋಕ್ಕ ಮತ್ತು ಶಾಲುಜೋಡಿಗಳನ್ನು ಕೊಟ್ಟು ಮರಾಠೆ ಮಾಡಿ ಉತ್ತೀರ್ಣನ ಕೊಡುವುದೂ ಆರಂಭವಾಯಿತು. ಆ ಮಹಾ ರಾಜರು ಭಕ್ತಿಯುತರೂ ಧರ್ಮಶ್ರದ್ಧಾಳುಗಳೂ ರಸಿಕರೂ ಆಗಿ ದ್ದುದರಿಂದಲೂ ಇಂ ವರ್ಷಗಳ ಕಾಲ ಅವಿಚ್ಛಿನ್ನವಾಗಿ ಅಳಿದ್ದರಿಂದಲೂ ಉತ್ಸವವು ವರ್ಷವರ್ಷಕ್ಕೂ ಹೊಸ ಮಾದರಿಗಳಲ್ಲಿ ಅಭಿವೃದ್ಧಿಯಾಗುತ್ತ ಬಂತು. ರಾಜಧಾನಿಗೆ ವಿದ್ಯಾದ್ವೀಪವು ಒಂದಿದ್ದ ರಿಂದ ಅರಮನೆಯ ಒಳಗೂ ಹೊರಗೂ ಮತ್ತು ವಿಜಯದಶಮಿಯ ಮೆರವಣಿಗೆಯ ರಾಜಮಾರ್ಗವೂ ಅಪೂರ್ವವಾದ ಮನೋಹರವಾದ ದೀಪಾಲಂಕಾರಗಳಿಂದ ಲೋಭಿಸುತ್ತ ಮೈಸೂರಿನ ನವರಾತ್ರೈತ್ಸವವು ದೇಶದಲ್ಲೆಲ್ಲ ವಿಖ್ಯಾತವಾಗಿ ದೂರದೇಶಗಳಿಂದ ಪ್ರೇಕ್ಷಕರನ್ನು ಆಕರ್ಷಿಸುತ್ತಾ ಬಹು ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಯುತ್ತ ಬಂತು. ಈಚೆಗೆ ರಾಜತ್ವವು ಹೋಗಿ ನವರಾತ್ರೈತ್ಸವವು ರಾಜರಿಗೆ ಮಾತ್ರ ಸಂಬಂಧಿಸಿದ್ದೆಂಬ ಮೂಢಭಾವನೆಯಿಂದ ಉತ್ಸವವು ಕ್ಷಯಿಸುತ್ತಿತ್ತು. ಈ ಉತ್ಸವವು ದೇಶದಲ್ಲಿ ದುರ್ಭಿಕ್ಷ ಅತಿವೃಷ್ಟಿ ಅನಾವೃಷ್ಟಿ ಮುಂತಾದ ಪ್ರೋಭೆ, ರೋಗಾದ್ಯಪದವಗಳು, ರಾಜ್ಯಾಡಳಿತ ದಲ್ಲಿ ಅಧರ್ಮ ಅನೀತಿ ಅಶಾಂತಿಗಳು ನಾಶವಾಗಿ ಎಲ್ಲರಲ್ಲೂ ಸುಖಸಂತೋಷಗಳು ನೆಲಸುವಂತೆ ಜಗತ್ಪಾಣಿಗಳಾದ ಆದಿನ ಕ್ಷಿಯು ದಯಪಾಲಿಸಲೆಂದು ರಾಜ್ಯಾಧ್ಯಕ್ಷರೂ ರಾಜ್ಯಾಡಳಿತಗಾರರೂ ಪ್ರಜೆಗಳೆಲ್ಲರೂ ವ್ಯಸ್ತರಾಗಿಯೂ ಸಮಸ್ತರಾಗಿಯೂ ಶ್ರದ್ಧಾಳುಗಳಾಗಿ ದೈನ್ಯದಿಂದ ಪೂಜಿಸಿ ಆ ದೇವಿಯನ್ನು ಒಲಿಸಿಕೊಳ್ಳುವ ಉತ್ಸವ. ಮೌಢ್ಯದಿಂದ ಅದು ಬೇಕಿಲ್ಲವೆನ್ನುವದಾದರೆ ದುರ್ಭಿಕ್ಷ ದುರಾಡಳಿತ ಪ್ರಜಾಕ್ಷೋಭೆಗಳು ಬೆಳೆದು ಕ್ಷಾಮಾಡಾವರಗಳು ಉತ್ಪನ್ನವಾಗಿ ಪ್ರಜೆಗಳನ್ನು ದುಃಖಸಾಗರದಲ್ಲಿ ಮುಳುಗಿಸುತ್ತವೆ.

WHY SLEEP?



Never before have people needed sleep more than they do today; and never before have they found it so difficult to get.

It is no wonder that the number of doctors' prescriptions for sleeping tablets is about treble what it was 25 years ago!

What is sleep, and why is it so necessary to our health and general well-being?

Though the average man or woman spends about one-third of his or her life asleep, science can tell us very little about sleep except that when we are asleep certain chemical changes take place in the brain and the body.

But what is it that makes us tired? Why do we wake up rested and refreshed? Why do some people need more sleep than others? Nobody knows the answer to these riddles though they have engaged the attention of psychologists, biologists and physiologists.

Indeed, it is only recently that sleep has become the subject of really intensive scientific study. Yet despite the many programmes of research and experiment in special "sleep" laboratories using delicate instruments to measure the soundness and other qualities of sleep, nothing really scientifically conclusive has been established.

As a result of experiments in the metabolism of sleeping subject, it is thought that the fatigue inducing sleep may be a mild form of blood-poisoning or toxemia. This "poisoning" is believed to be brought about by the expenditure of energy during the hours that we are awake.

Every contraction of a muscle, and every impulse passing through the cells of the brain or the nerves, breaks down a certain amount of tissue. The debris from broken-down tissue is then thrown into the bloodstream. The more actively brain or muscles

are used in waking hours, the more rapidly the blood becomes overloaded with what is thought to be the product of toxic waste.

While we are awake, a great deal of the waste from broken-down tissue is got rid of through the natural eliminating processes of the lungs kidneys, bowels and skin. But there comes a saturation point when there is such an accumulation of waste that it cannot be disposed of by these processes and invades the grey matter of the brain.

When that occurs, mental and physical alertness are impaired. It is nature's warning that less energy must be expended and the waste products thereafter must be reduced. So we get tired and the urge to sleep becomes irresistible.

During sleep, the cells and tissues that broke down to produce toxic products are much less active and the manufacture of toxic waste is greatly reduced. At the same time there is a constructive activity within the sleeping body that is busy rebuilding the broken-down tissues.

That there are good grounds for believing that sleep is a chemical action within the body is suggested by one recent series of experiments. Fresh and active animals were injected with the blood of tired animals about to fall asleep through extreme exhaustion. Within a few minutes the fresh animals were themselves going to sleep!

Unfortunately, the fatigue-toxin theory of sleep is not a complete answer to the problem of why we sleep. It does not explain why a person can reach such a stage of mental or physical exhaustion as to become too tired to sleep. Neither does it explain why someone who has done nothing to become mentally or physically tired will fall asleep the moment his head touches the pillow.

Another theory put forward as a cause of sleep is that blood leaves the sleeper's brain,

This evidence is supported by surgeons carrying out cerebral operations.

One of the most promising lines of investigation into the causes of sleep is based upon experiments suggesting that the bromine contents of the pituitary endocrine gland discharge into a part of the brain, during sleep. This discharge ceases after a time and the sleeper awakes. This would indicate the presence in our bodies of a definite sleep hormone or internal secretion.

As yet, however, no theory has been put forward which conclusively proves the exact causes of sleep. Although every theory has a certain amount of experimental evidence to support it, none has really solved what is the most mysterious process in our lives.

All we know is that in some way sleep substitutes constructive measures for the destructive processes of our waking hours. Sleep, in fact, recharges the exhausted batteries of the body and fills up the organic furnaces with fuel. If we could not sleep, we could not live.

Another mystery about sleep is that no two people need the same amount of sleep, although a child or young person needs more sleep than does an adult. For an active young animal like a child to expend more

energy when awake than can be restored by a night of sound sleep is to be heading for physical disaster.

Sleep would seem to be a form of nourishment for the body, and lack of sleep is more physically damaging than shortage of food. People have been able to live for 60 days without food, and for 4 days without water, but few people have lived 10 days without sleep!

Loss of sleep is akin to starvation, but it cannot be offset by taking more food into the system.

Athletes who take part in competitions of the endurance type, such as cycling marathons, prove beyond doubt that sleep is more important than food. Marathon cyclists usually eat twice as much as ordinary people, but at the end of a contest they are hollow-eyed and have lost weight. Loss of sleep, rather than physical exertion, prevents them from converting food into tissue.

Prolonged insomnia, whether natural or enforced, produces systems very similar to those of drunkenness. Speech is thick and confused, the sense of equilibrium is seriously impaired, memory tends to blackout, handwriting becomes shaky, and there is poor response to simple mental tests.

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